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Bernardus de cura rei familiaris,

with some

Early Scottish Prophecies, &c.

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FROM A MS. KK. 1. 5. IN THE CAMBRIDGE UNIVERSITY LIBRARY.

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EDITED BY

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HERTFORD:

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PREFACE.

THE five short pieces here printed are from a MS. marked KK. I. 5 in the Cambridge University Library. This MS., which is now broken up into several portions, is fully described in the Preface to "Ratis Raving," and it is only necessary to mention here, that the first of the following pieces is from the part of the MS. which is numbered 5, and the rest from that numbered 4.

The peculiarity of the contents, and, in the case of the paraphrase of St. Bernard and the prophecy of Beket, the uniqueness of the poems, is rather the reason for their publication than any value which attaches to the language. The poems are in the Scottish dialect, but the MS. is in a late fifteenth century hand, and the forms vary so much, either from the carelessness of the scribe, or in the case of the prophecies from the general uncertainty of the sense, that the editor deems it lost labour to enter upon a discussion of variations, for which no rule can be assigned.

In the few Notes which are appended, and in the Glossary, the pieces are distinguished by the letters A. B. C. D. E.

A. This is a paraphrase in Scottish verse of a Latin letter written by Bernard, the first abbot of Clairvaux (b. 1091—

d. 1153) to a knight named Raymund, who in the Latin is called *Castri Sancti Angeli Dominus*, but of whom I have been unable to learn anything more.

It is a compendious treatise on domestic economy, and contains advice of how to manage servants, wives, and children, as well as directions on when to spend, and when to spare.

As the Latin text, which is paraphrased, is not given completely in many cases, a reprint of the entire letter is subjoined, with various readings, enclosed in brackets, from Migne's "Bibliotheca Patrum," where the sense does not seem very clear.

Opera Sancti Bernardi Claræ-vallensis (Paris, 1640), column 1926.

Epistola Bernardi Sylvestris, viri quidem eruditissimi de Cura regimine rei familiaris ideo in hoc apposita volumine quod nonnulli eam a sancto Bernardo putant esse Compositam.

Gratioso et felici militi H. Raymundo castri Ambrosii, Bernardus in senium deductus salutem. Doceri petis a nobis de curâ et modo rei familiaris utilius gubernandæ, et qualiter patresfamilias debeant se habere. Ad quod tibi sic respondemus, quod licet omnium rerum mundanarum status et exitus negociorum sub fortunâ laborent non tamen sub hoc timore vivendi est regula omittenda. Audi ergo et attende quod si in domo tuâ sumptus et redditus sunt æquales, casus inopinatus poterit destruere statum ejus. Status hominis negligentis, domus est ruinosa. Quid est negligentia gubernantis domum? Ignis validus in domo accensus. Discute diligenter eorum diligentiam et propositum, qui tua administrant. Labenti enim nondum lapso facultatibus minus verecundiæ est abstinere quam cadere. Sæpius revidere quæ tua sunt, et quomodo sint, magna providentia est. Cogita de cibo et potu animalium tuorum, nam esuriunt et non petunt. Nuptiæ sumptuosæ, damnum sine honore conferunt. Sumptus pro militiâ honorabilis est. Sumptus pro juvando prodigo, perditus est. Sumptus pro juvando amicos rationabilis est. Familiam grosso cibo non delicato nutrias. Qui gulosus effectus est, vix aliter quam morte mores mutabit. Gulositas, vilis et negligentis hominis putredo est. Frugalitas, soliciti et diligentis hominis solatium est. Diebus paschalibus abundanter, non tamen delicate pasce familiam. Fac gulam litigare cum bursa, et cave cujus advocatus existas. Si autem inter gulam et

bursam judex existas, sæpius sed non semper, pro bursa sententiam feras. Nam gula affectionibus probat, et sic testibus non juratis. Bursa evidenter probat, jam arcâ et cellario evacuatis, vel brevi tempore vacuandis. Tunc male judicas contra gulam quando avaritia ligat bursam. Nunquam recte inter gulam et bursam avaritia judicabit. Quid est avarus? Homicida. Quid est avaritia? Paupertatis timor, semper in paupertate vivens. Recte vivit avarus in se non perdens divitias, sed aliis reservando. Melius est enim aliis reservare quam in se perdere. Si blado abundas, non diligas caristiam: quia diligens caristiam cupit esse pauperum homicida. Vende bladum cum satis valet non quando per pauperem emi non potest. Vicinis minori pretio vende, etiam inimicis. Non semper gladio sed sæpe servitio vincitur inimicus. Superbia contra vitium, balneum [*vicinum balenum*] est expectans tonitru cum sagittâ. Habes inimicum? quæras tuum oculum pro tui custodiâ. Si habes inimicum, conversationem non habeas cum ignotis. Semper cogita quod inimicus sagax cogitat inimici vias. Debilitas inimici non est loco pacis, sed treuga ad tempus. Si te securas [*Si non es securus*] non cogitare inimicum tuum, quæ tu cogitas, periculo te exponis. De fœminis tibi suspectis quid agant, ignorantiam non sententiam quæras. Postquam sciveris crimen uxoris tuæ a nullo medico curaberis. Dolorem de malâ uxore tunc mitigabis, quando audies de uxoribus alienis. Cor nobile et altum non inquirit de operibus mulierum. Malam uxorem potius risu quam baculo castigabis. Fœmina senex et meretrix omnes divitias adnullabit. Fœmina senex et meretrix, si lex permitteret viva sepelienda esset. De vestibus. Nota quod vestis sumptuosa, probatio est pauci sensus. Vestis nimis apparens cito vicinis tædium parit. Stude bonitate placere non veste. Mulieris petitio habentis vestes et vestes quærentis, non indicat firmitatem. De amicis. Tene quod major est amicus qui sua tribuit, quam qui seipsum offert. De verbis est magna copia amicorum. Amicum non reputes qui te præsentem laudat. Si consulis amico non quæras placere ei, [*sibi*] sed rationi. Dicas in consulendo, sic mihi videtur, non præcisè, sic agendum est; quoniam facilius de malo exitu consilii redargutio sequitur, quam de bono laus. Audivi quod joculatores te visitant. Attende quæ sequuntur, Homo impendens joculatori, cito uxorem habebit, cujus nomen erit paupertas. Sed quis erit hujus uxoris filius? Derisio. Placet tibi verbum joculatoris? finge te non audire sed aliud cogitare. Ridens et gaudens de verbis joculatoris, jam pignus sibi dedit. Joculatores improperantes digni sunt suspendio. Quid est joculator mala improperans? Animal homicidium secum portans.

Joculatoris instrumenta Deo non placent. Audi de famulis. Famulum alti et elati cordis repelle ut futurum inimicum. Famulum tuis moribus blandientem repelle. Famulo et vicino te præsentem laudantibus resistas aliter cogita te esse deceptum. Famulum se de facili verecundantem dilige ut filium. Si vis ædificare domum judicat [*inducat*] te necessitas, non voluntas. Cupiditas ædificandi ædificando non tollitur. Nimia et inordinata ædificandi cupiditas parit cito et expectat ædificiorum venundationem. Turris completa, et arca vacuata facuint valdè sed tardè hominem prudentem. Vis aliquando vendere: Cave cum vendere volueris, ne partem hæreditatis vendas. Non vendas potentiori sed potius minori pretio des minori: totum autem vende plus offerenti. Melius est gravem pati famem quam patrimonii venditionem. Sed melius est partem vendere, quam se usuris subjicere. Quid est usura? Venenum patrimonii. Quid est usura legis? Latro præcedens [*Legalis latro prædicens*] quod intendit. Nihil emas in consortio potentioris. Parvum consortem patienter sustineas, ne tibi fortiorem socia. Quæsivisti de usu vini. Qui in diversitate et abundantia vini sobrius est, ille est terrenus Deus. Ebrius nihil recte facit, nisi cum in lutum cadit. Sentis vinum? Fuge consortium. Sentis vinum Quære somnum antequam colloquium. Qui se ebrium verbis excusat, ebrietatem suam aperte accusat. Male sedet in juvene vina cognoscere. Fuge medicum scientiâ plenum et exercitio non probatum. Fuge medicum ebrium. Cave tibi a medico volente in te experiri qualiter alios de simili morbo curabit. Catulos valde parvos dimitte clericis et reginis. Canes custodes utiles sunt. Canes ad venandum plus constant quàm conferunt. Habes filios? Dispensatores tuorum bonorum non instituas, sed dices: Si adversetur fortuna, quid prodest vivendi doctrina? Audi quid de hoc viderim, stultorum [*stultos*] omittentes contingentia [*continentiam*], et tandem se excusantes sub fortunâ. Evenit aliquando fortuna. Sed servans doctrinam raro accusabit fortunam. Raro enim diligentiam cum infortunio sociabis sed rarius a pigritiâ infortunium separabis. Expectat piger sibi subveniri a Deo, qui in mundo isto vigilare præcepit. Tu ergo vigila, et levitatem expendendi cum gravitate lucrandi compensa. Appropinquat senectus? Consulo quod Deo potius quàm filio tuo te committas. Disponis legata? Consulo quod primo [*prius*] servitoribus quam sacerdotibus solvi mandes. Diligentibus personam tuam, non committas animam tuam. Committe animam tuam diligentibus suam. Dispone de rebus ante morbum. Sæpe quis efficitur infirmitatis servus et servus testari non potest: liber ergo testeris, antequam servus efficiaris. Sufficiat tibi quod de te [*testamentis*] dictum est. De filiis

audi. Mortuo patre filii quærunt divisionem. Si nobiles sunt, melior est sæpe eorum per mundum dispersio, quam hæreditatis divisio. Nam sæpe est gravis eorum dissolutio, hujusmodi hæreditatis divisio. Si laboratores sunt, faciant quod volunt. Si mercatores sunt, tutior est eorum divisio quam communio, ne unius infortunium aliis imputetur. Mater vero, forte remaritari quærit? Stulte agit: sed ut sua peccata deploret, utinam ipsa senex accipiat juvenem. Nam non ipsam sed sua quæsivit: quibus habitis bibet cum eo doloris calicem quem optavit, ad quem perducant merita sua damnabilis senectutis.

It will be seen from the title of the above epistle that there is a doubt thrown upon its being a genuine work of St. Bernard of Clairvaux, and also that Raymund is there styled *castri Ambrosii*, which adds to the difficulty of identifying the person to whom it was sent.

B. This is a Scottish prophecy, or rather, medley of prophecies, which has been printed, though in a different order, and with many variations, in a volume published for the Bannatyne Club in 1833. The editor of that volume asserts that there can be no doubt that these "obscure and almost unintelligible rhymes must have been fabricated at a period comparatively recent."

Comparing the prophecy as here printed with the copy in the Bannatyne Club volume, we find lines 1–70 are given on pages 6, 7, and 8 with considerable variation. Lines 71, 72, are peculiar to our copy; lines 73 to 126 occur on pages 4, 5, and 6; and part of them again later on in "The Prophecie of Bertlington," pp. 14–17. Lines 127–133 are not represented in the Bannatyne copy, but 134 to the end are found on page 6. The Bannatyne reprint commences with lines which ascribe the prophecy to Merlin. With regard to the interpretation of this and the other prophecies, the editor is compelled to say "Davus sum non Œdipus." The curious in such matters are referred to a work by Alanus de Insulis (ob. 1181), entitled "Explanationes in Prophetias Merlini Angli;" and for the later allusions, to a pamphlet published

in 1651 by William Lilly, Student in Astrology. The title is, "Monarchy or No Monarchy in England," and the author applies passages of these prophecies to the events which had just extinguished monarchy in this country by the execution of Charles I.

C. The fragment of Beket's prophecy seems to bear upon the events of the reign of Henry V.

I have to thank Canon Robertson for the following references to passages, where it is shown that the House of Lancaster made great use of the name of St. Thomas of Canterbury in the prophecies which were circulated in the interest of their succession: Eulogium Historiarum, vol. i. pp. 406–7. Milman, Latin Christianity (ed. I.), vol. vi. pp. 96, 97. Walsingham, vol. i. p. 378; vol. ii. pp. 239, 240. Buchon, Note on Froissart, vol. xiv. p. 229.

D. The second Scottish prophecy commences with four lines similar to the initial lines of a prophecy which is printed at page 249 of vol. ii. of "Political Poems and Songs," edited by T. Wright, Esq., among the volumes published under the direction of the Master of the Rolls; the remaining ten lines of that poem are different from those which follow in our text. But it is worth while to notice that that poem consists of fourteen lines, and that in our text the fifteenth line is the commencement of a poem which has been published in the Bannatyne Club volume (p. 9), already alluded to, as a separate work, under the title of "The Prophecie of Beid." Our text corresponds in the main with that "Prophecie," down to the end of line 54, when they part company for eleven lines, which are represented by thirteen lines of the "Prophecie." The last six lines of our text are then brought in with a good deal of variation, and followed by twenty-six lines of which we have no trace.

E. This is a Scottish version of a piece printed by Caxton

as a sort of introduction to "Þe XII prouffittes or auauntages of tribulaciouns." It is printed by him with a title intimating that it is the utterances of VII wise masters; but after the title he only gives the same six opinions as are in our text.

Early Scottish Verse.

I.

[Fol. 2a.] BERNARDUS DE CURA REI FAMULIARIS.

AWtenyk bukys and ſtoris alde and new
Be wyß poetys ar tretit, þe quhiik trew,
Sum maide for law of god in document,
And oþir ſum for varldly regiment,
Experyence throw þam þat men may haue
Off ſapience, and ſa, amange þe laiſſe,
A lytil epiſtile I fande for to comende,
Be þe doctor bernarde, and ſende
To raymwnde knycht of chewalry þe roß:[1]
Þe forme as he his howſalde ſulde contene,
And his famele miſerabilly ſuſtene,
Wyt mony oþir virteus eligant,
Rycht neceſſar to vaike and ignorant.
And quhar I ſay to lang[illegible]it to ſchort,
To pacience mekly [illegible]port;
And in þe nam of mary and Iheſus,
I wyl begyne his text fyrſt ſayande þus.

Gracioso et felici militi raymundo domino castri sancti angeli Bernardus in senium deductus Salutem.

Ande of his text fyrſt in begynynge
To raymonde knycht he ſendys ſaluſyng.

[1] The line that should rhyme with this is omitted in the MS.

Salutem et sincerem in domino caritatem. doceri petis a nobis de modo & cura rei famuliaris gubernande, qualiter patres familias debeant se habere: ad quod tibi respondemus, quod licet omnium rerum mundanarum status et exitus negociorum sub fortuna liborent, non tum hec timore est viuendi regula omittenda.

Þoch alkyne ſtat of varldly regiment
Be dame fortowne, cruele and dement
And variance, ar febyle as þe wynde,
Ȝit rewle of lyffe is nocht to leff behynde.

Audi ergo et attende, quod si in domo tua sumptus et redditus sint equales.

And fyrst prouide with werteu þat þi rent
[Fol. 2b.] To þi expenſis be equiuolente

Quia casus inopinatus poterit destruere statum tuum. Status hominis negligentis est domus ruinosa.

For foly expenſ but temporance is noy
And of his houſ þe ſtat it may deſtroy.

Quid est negligencia gubernantis domum? ignis in domo validus et

Qwhat is he speris þe foly negligens
Of hym þat ſuldc his howſald and expenſ
Gowerne with grace: he ſayis þe man þat ſpendis
Vnſparandly mar þan his rent extendis.
For as þe fyr throw brandis red ande hate
Waltis þe ſelffe ſa is he deſolate.

Discute diligenter eorum diligenciam negligenciam et propositum qui tua administrant.

He ſays al tyn[1] thou with diligence
Off þi ſeruandys [illegible]ud experience,
And þar purpoſ p[illegible]w for tyl haf plane,
So thow conſaffe gef þa be the agane
Quhilk in þar handis haſ gouernans[2]
Off þi gud in tyme but harme
Þat þow may þam exclude.

[1] [It.]
[2] Here the rhymes are imperfect, and a line appears to be wanting, though the sense is kept up.

Labenti & nondum lapso vtile est abstinere antequam cadat, &c. Scpius reuidere que tua sunt, quom sint, maxima prouidencia est.

This famus doctor ſays it is gret prudence,
Souerene verteu and rycht he ſapience,
Oft tyl oureſe þi gud and gouernance,
þat þow may hafe in freche remembrance
Gef þar be ocht in perel for to ſpyle:
Of[1] ourſeynge may mende it at þi vyle
For it is ſene and ſaide in ſampylle batht
Slewthe and delay oft cauſis mekyl ſkatht.

Nupcie sumptuose dampnum sine honore conferunt.

For to mak feſt he ſayis and hee coſtage
And ſumpteuſ ſpenſ is foly and barnage:
[Fol. 3a.] For gef ane loffys, ane oþir diſcomendys;
And tyl honowris throw feſtyn few aſcendis.

Sumptus pro milicia honorabilis est.

* Bot for to ſpend wyt ſpenſys meſurabyle,
For worchip is and profet honorabyl.

Sumptus pro adiuuando amicos racionabilis est.

And for þi tendyr frende for tyl exſpende
þi gudis for gud of hym is to comende.

Sumptus pro adiuuando prodigos perditus est.

Bot for to ſpende þi gude and þi ſubſtance
On foly men, þat lefys by temporance,
Proponande þat þi gud and þi vertew
Sic fulechte men with worchipe ſuld renew,
Or ȝit maik rychce, lat be: for in ſertane
Owt of þe fleſche wyl nocht brede in þe bane.

Considera itaque de cibo et de potu animalium tuorum nam esuriunt et non petunt.

Se thou conſyder with al þi beſy cur
þi beſtis fude and pleſe þam with paſture
For þocht þa hunger and thryſt for falt of drynk
þa cane nocht aſk, on þam þar-for thow think.

[1] [For.]

Familiam de grosso cibo & non delicato enutries.

Þi famel fede and thus ſal be þar fude,
Nocht delicate, ſmale drynk and metis rude.

Qui gulosus effectus est vix aliter quam morte mores mutabit, &c.

This famus clerk þus in his buk ſayis he :
Qwha is infekyt with guloſite,
Or ȝit dedit wyth wyce of drunkynneſ,
It leffys þam nocht quhile dede þam part dowtleſ.

Gulositas vilis & negligentis hominis putredo est.

This vofule wyce of drunkynneſ þe name
In til a man þat has na drede of ſchame
May be reput of ſorow and of ſyne
A ſary ſmyt tyle hyme þat leffys þar in.

Sobrietas soliciti hominis & diligentis solacium est.

[Fol. 35.] Qwhat man delitis and haffys diligence
On glutony to waſte and mak expence
And haile his Joy ande ſolace is þar In
Ande reputis ſport þat wyſſ men reputis ſyne.

Diebus paschalibus habundanter et non delicate pasce familiam tuam, &c.

In ioyfule dayis and haly tyme paſchale
Fede nocht þi famel with coſtly victuale
Geffe þame enwcht of drynk and metis rude
Quhilk may ſuffice to ſeruandis and þer fude

Fac gulam litigare cum bursa & caue cuius aduocatus existas, aut inter gulam et bursam qualem sententiam feras.

Alſ he comawndis betwenſ glutony
And þi purſ be ſtriffe for þe maſtry,
And be ſa wer al tym in thyne expenſ
Betwene þame twa þat thow gef rycht ſentence.
For glutony prouokys þe tyl expende
And vaſt þi gudis ; quhilk to diſcomende
Þi purs þe prayis to ſpende as thow may wyne
Or ellis þin arthe ſal be oft bare wythin.

Si autem inter gulam & bursam iudex existas, sepius, sed non semper, pro

bursa sentenciam feras. Tunc male iudicas contra gulam quom auaricia ligat bursam.

Bot wrang iugment thow geffys and ſentence blynde
Geff auarice þi purſ ſal lowſ and bynde

Nam gula affectionibus probat contra bursam, & sic testibus non iuratis: bursa euidenter probat arcba & cellario vacuatis vel brevi tempore vacuandis. Nunquam inter gulam & bursam auaricia recte iudicabit.

For glutony walde waſt þat elderys wane,
And auarice walde gef noþer god na mane:
Thare-for largeneſ thow tak and lef þam batht
For he cane ſpende in tym and do na ſkatht.

Quid est auarus? sui homicida. Quid est auaricia? paupertatis timor: semper in paupertate viuere.

Qwhat is, he ſperis, auarice þ° ſyne?
To dred purete and euer to leffe þar in.

[Fol. 4a.] *Recte viuit auarus in se non perdens diuicias, sed aliis reseruando.*

Thar-for a wreche he leffys rycht wyſly
In til hym ſelffe, and I ſal tel þe quhy.
It is aganys þe wrechiſ properte
To ſpende, þar-for he leffys in pauperte
And oþir men oft ſpendys þat he may wyne;
Þar for he leffys in ſorow and deis in ſyne.

Melius est enim aliis reseruare quam in se perdere.

Bot better is to oþir kepe þi pelffe
Þan to forſwme and waſt away þi ſelffe.

Si habundas blado non diligas caristiam: diligens caristiam cupit esse pauperum homicida.

Geff thow be rycht man of gouernance,
And haſe to ſel wetale in gret ſubſtance,
Se be na way na derth þat thou deſyre
For þi wynnyng for dred of goddis Ire:
Thow cowattyſ þane, plainly I þe affur,
To be oppreſſer and ſlaar of þe pur.

Vende bladum tuum dum satis valet non quando per pauperem emi non potest.

Mane, ſel þi corne and alſ þi victuale
For meſurabyl vynnynge *pr*ofet and awale,
And i*n* þat tym deſyr for to ſel nocht,
Qwhen be þe pur na way it may be bocht.

Vicinis minore precio vende etiam inimicis. Non gladio sed sepe seruicio vincitur inimicus.

And to þi ny*ch*tbowr, as reſone is and ſkyle,
Sel bett*er* chepe na thow oþir tyle:
And to þi fayis gud chepe, prente þ*is* worde,
For he is nocht ay wencuſte w*ith* þe ſworde
But oft throw luſe and dedys of cheryte.
[Fol. 4b.] Ande lawlyneſ ourcu*mm*yne oft his he.

Superbia contra vicinum habere balteum est expectens tonitruum cum sagitta.

Se thow be ſobyr ande ber þe, man, ewynli
To þi nychbowr þat dwellis þe ner by.
And i*n* þi harte inwy þam no*ch*t throw pryde;
For and thow do dowtleſ, mane, confyde,
It is þe fendys p*r*ouocacione
Takyne of noy ande tribulacione.

Habens inimicum conuersacionem non habeas cum ignotis sed cogita inimici tui vias.

Geff þat it happy*n*nis throw rancor or Inwy
The for to haf a dedly inimy,
It is na wyt, na wertu ſekyrli,
For to conwerſ wyt*h* ſtranger*is* i*n*wartly.
To þe of caſe, for it may happyn ſa,
Sum mane is frende til hyme þ*at* is þi fa

Debilitas in inimici non est loco pacis sed treuga ad tempus.

On þe gef þat þi mortale inimy
For cauſ may nocht ſchaw furtht his felony
He bydis his howre þat he may be þi bane
Ande quhile his tym hys trewis þai ar bot tane.

De feminis tuis suspectis quid agant ignoranciam queras. Postquam sciueris crimen male uxoris a nullo medico curaberis.

This doctor ſayis off wyſdome *in* his ſaw,
Quhat ſum euer mane happynnis for to knaw
Þe wykytneſs and ſorow of a wyfe,
Na medicine may mende hyme in his lyffe,
Na þe dolowr of hyr þat is his make
[Fol. 5a.] Be na ſcience þar is na leche can ſlake.

Dolorem de mala muliere tunc mitigabis quando audies facta de vxoribus alienis.

Bot it wyl ſlak ſum part of ſowrowis ſer
Of oþir wyffys þe ſorow for to her,
And mare ſobyr to thole ſic vikytneſs,
Mane, to conſaife þat þow art nocht makleſs.

Cor altum et nobile non inquirit de operibus mulierum.

Bot nobyl hartis ande gentyl ſettys nocht by
Off wice and verkys quhilk ar wnwomanly.
For þa conſaue þat womannys wyttis ar thyne
And noch[t] ſa abyl to werteu as to ſyne:
Quhilk cummys þam of kynde and of nature
Of þar formodyr eua þat þam bure.

Malam uxorem pocius risu quam baculo castigabis.

This nobyl clerk ſays thow ſal ſoner ſeſe
Of ewyl women þe ſorow þan be peſe
Quhen þat þai chide and chauner for to lacht
Na bet with ſtaffeis quhile þa ly by þe wacht.

Femina meretrix & senex si lex permitteret sepelienda esset viua, &c.

This doctor ſays, ane aulde woman þat is
Licherus and wyl not lef hir myſs,
And law wald thole hir for to perſewere
Nan oþir hewyne ſcho walde neuer eftyr ſper,
Thocht elde be cummyne ande paſſit al hir flowris
Ȝit walde ſcho luffe and be luffyt paramowris.

Si securum putas inimicum vt supra.

Man, of þi ſa gef thow haſe ony dowte,
Be wakyr al tyme and war þe abowte,

Þe to conſerffe *with* ver*tu* fra his ile
[Fol. 5*b*.] Wycht ſobyrneſ ſtedfaſtly and ſtyle.

De vestibus vero teneas. Vestis sumptuosa est probacio pauci sensus, &c.

Off clethyng now þis clerk wyl ſpek a ſpase.
Coſtly clething ſe[1] ſais is wantonaſe,
Off lityle wyt to men of ſympil ſtate,
Off meſwre ay he byddis the halde þe gate

Vestis nimis apparens vicinis tedium parat.

For ryche aray and freche apparalyne
Dois oft tymis ſkath, & p*r*incipaly *in* þis thing :
Nychbour*is* abowt wyl ſay *in* þar entent,
Loo ſe ſo gay ȝon man is of his rent !
And þe in hart þar-for þa hewy ber.
Eftyr þi wyne *with* worſchipe clethyng wer.

Stude ergo bonitáte non veste placere.

Bot erare sone þe forſ at al þe power
To pleſ gudneſ and gud be callit her.
That men may say, ȝon *man* is of renowne,
Þat is bettyr na for to ruſ þi gowne.

Mulieris peticio habentis vestes & vestes quærentis non indicat firmitatem. De amicis tene quod maior est amicus qui sua tribuit quam qui seipsum offert, &c.

Off frendys þus þis doctor cane decide ;
In to þat frende erar thow confyde
Quhilk the ſupportis *in* þi neceſſite,
Na *in* hym ſays, al myn frend ſal be
Charg*is* me at al ȝour owne I am ſekyr.
Þar is no*cht* ellis bot ioly word*is* as þir.

Nam de verbis magna est copia amicorum.

Bot mony frendis to nowmer ar be tale,
In to þir wordis bot few *in* ſpeciale.

F ol. 6*a*.] *Amicum non reputes qui te presentem laudat.*

Man, reput no*cht* hym frende quhilk *in* þi face
Gyffis grei lowynge and ſais þow art makleſ.

[1] [he].

Conſaffe ſic gloſ and al ſic fenȝit fere
In to þi hart and in þi breſt thow bere,
And traſt hym nocht, ſuppoſ he were þi brudyr,
Bot gef a ioly worde ay for ane vdyr.

Si consolis amico non queras placere ei sed rationi.

Sone to þi frend gef thow ſal gef conſele,
For his profet honowr ande awale,
As reſone aſkys þi conſel gef hym tyl,
And folow nocht his pleſance na his vyle.

Dicas in consulendo amico, sic mihi videtur, non precise, sic agendum est, &c.

Alſ be þi frend in way of conſellyng
Geffe thow be chargit gef it but fenȝeing
How he ſal doo but dowt determinatly,
And diſcuſ nocht his mater miſtely.

Facilius enim de malo exitu consilii sequitur redargucio quam de bono laus, &c.

For ofterſyſ reprwfe and welany
And ewyle conſele folowis mare ſodanly
Þan doys loffyng or comendacione
Of trew conſel or gud prouiſione.

Audiui quod visitant te ioculatores; audi que sequuntur, &c.

Man or childe haffande a gret delyte
For to weſy with diligence perfit
Ioculatouris or trumpouris, ſone, attende
Quhat falowis eftyr or quhat ſal be þe ende.

Homo ioculatoribus intendens & impendens cito habebit uxorem cuius nomen erit paupertas, & erit huius uxoris filius derisio.

[Fol. 6b.] A mane, he ſays, quhik al his fantaſy
Has geffyne to vice and veſy ioculary,
A wyfe he ſal haſe, þurte til hir name,
And a ſone alſ callit ſcorne and ſchame.

Placent tibi verba ioculatoris finge te audire et aliud cogitare, &c.

Gef quhillumys pleſeis ioculatoris, my dere,
Fenȝe þe þar fantaſy to here

Bot lat þi mynde and þine inwart entent
On odyr materſ be ſade and diligent.

Ridens & gaudens de verbis ioculatoris Jam pignus sibi dedit. Ioculatores improperantes digni sunt suspendio, &c.

A mane to lach at ioculatouris fantaſy,
It is rewarde to þam, ſone, ſekyrli,
And pryſeis þat a gyft of gudly price
For it foſteris and rutis þam in þar vice.

Quid est ioculator mala improperans? anime homicidium secum portans, &c.

Quhat is, he ſays, a ioculatour, late ſee,
A mane inclinande to iniquite,
Ande of his ſaule a ſlaar ſekyrli
Ande mony oþiris throw his falſ fantaſy.

Ioculatores instrumenta nunquam deo placuerunt.

The inſtrumentis pertenande ioculary
War neuer pleſande to god ȝeit ſekyrly.

Audi de famulis: famulum alti cordis repelle ut futurum inimicum.

This nobyle doctor to þe he wyl declare,
Qwhat kynde of ſeruande is familier,
That ſeruande, ſone, quhilk has a hart of pryde
In þi ſeruice thou thole hym nocht to byde,
Bot fra þe ſone þat ſeruande thou exclude
[Pol. 7a.] As inimys þe quhilk walde the na gud.

Famulum tuis moribus blandientem repelle.

Þa ſeruandys, ſone, þe quhilk ar in þar langagis
Thow felis flech ſchawand a far viſagis,
In tym be wer, ſone, for þar ſutelte
For ſeruandis þa ar batht falſ and ſle.

Famulo et vicino te laudantibus resiste, aliter cogita te esse deceptum.

That ſeruande ſone I rede thow cheſ nocht alſ
Þat loffys þe in þi face, he is falſ,
For wyrk thow oder wnwerteuſly or vele
All is done weile þat ſchrew ſweris be his ſele.

Famulum de facili verecundantem dilige ut filium.

Bot þat ſeruande, my ſwet ſone, thow cheſ
Þe quhilk ſchamys with his myſdeide þou ſeis,

And argewis no*cht* agane *pre*ſumptuuſly,
No in þi charg*is* ſchawis na p*ro*pheſy,
As gef thow ſayis, o ſ*er*uande, feche me þis,
He ſayis, ſon, al redy ſchir I wyß,
Bot he þat paſſis w*ith* murmu*r* and a ſang
And wyl no*cht* get it he wat weil or he gang,
Serve neq*uam* þat childe to nam has tane,
Now i*n* þis varlde of ſic is mony ane.

Vis edificare: ad edificandum inducat te necessitas et non voluntas.

How ſal thow byg caſtel towne or toure
This clerk he ke*n*nys, or lytil hal or bowr*e*,
Thow prent i*n* hart fyrſt þi neceſſiite
And of howſeis quhat may ſuffice the
And lat thou no*cht* þi wyl and wantonaß
Conſum þar-one þi ſubſtance and rychaß.

Cupiditas edificandi edificando non tollitur, &c., &c.

[Fol. 7b.] Gef thow cowat*is* to byg w*ith* gret deſyr,
ȝeit biggyne haue no*cht* þi cowatynge exſpire,
Þe mar þow art applyit to poliſy
The mare encreſeis þi mynde i*n* fantaſy.

Nimia & inordinata edificandi cupiditas expectat edificiorum vendicionem.

Sumpteuß biggyne inordinat and hee
It is bot bydyne of ſellyn thow may ſe
Off tenement*is* and biggynis ryche agane:
For halffe þe golde to geff þam men ar fane.

Turris edificata & completa & archa vacuata vel brevi tempore vacuanda-faciunt valde sed tarde hominem sapientem.

Thi tenement complet and conſum*m*at,
Thyne ſiluc*r* and þine arch euacuate,
It makys quhill trew towris he of price
Þar-for thow byg na mar na wyl ſuffice.

Vis aliquid vendere cave ne vendas partem hereditatis tue potenciori te sed pocius minori precio des minori.

For miſtyr gefe it happyinis þe to ſel
Thyne heritage to quham ſone, I ſal tel.

Wyth mychti men ſe þat thow haf na dale
Þoth þai promyt þe twiſ for it þe wale.
In myſtir quhen þe nedis for to hafe
Þa wil diſpleſ þam at þe and thou crafe.
To gudly men thow ſel þi land and gud
Þan nedis thow nocht to rewerſ hate na hude,
To crafe þine awne bot haf it at þi wyl.
Sone, for leſ price þi thing ſel ſic men tyl.

Totum autem vendas plus offerenti.

And louandly wyth verteu ſel þi lande
Til hym geffis maſte and tak it in þi hande.

Melius est grauem pati famem quam patrimonium vendicionem.

[Fol. 8a.] Sone, bettyr is to ſuſtene hungir gret
And greſt ſkantneſ, ſone, batht of drink & met
Na for to ſel þine herytagis and lande
Þe quhilk þi fadyr ſeſeit in þi hand.

Sed melius est partem vendere quam vsuris subicere. Quid est vsura? venenum patrimonii. Quid est vsurarius? legalis latro predicens quod intendit. Nichil emas in consorcio potenciorum.

Sone, dreſ þe nocht na marchandiſ to by
Of mychti men in to þe company.

Paruum consortem pacienter sustineas, ne tibi sorciat forciorem.

Gyf a ſmale frend it happynnis þe to haue,
Or a falow þou luffys our þe laffe,
Se þow ſuſtene and thole hym paciently,
Thocht he excede ſum tyme rekleſly.
For ſuld it happyn þe hym til exclude
Perawentour þu wal nocht get ſa gude.

Quesisti de vsu vini. qui in duersitate et habundancid vinorum est sobrius, ille est quasi terrenus deus.

A mane, ſe[1] ſays, of wyne þat has vſage
Ande habundance and ſyne is nocht ſaffage
Thow mychtineſ and confort of þe wyne
At temporance bydis and ſobyr ſyne;

[1] [he.]

It is a gyft of grace and god abufe
Sende fra þe hewyne in to þat man for luffe.
Ebrietas nichil recte facit nisi cum in lutum cadit.
Schir drunkyineſ þat ſyre doys no thing rych[t],
Thocht ſalomon he be and ſampſone wycht,
Ande quhilis a nape to mak mowis as a fule,
Bot as a ſow quhen he fallis in a pule.
Sentis vinum ? fuge consorcium, quere somnium pocius quam colloquium.
[Fol. 85.] Perſaweis þu þe lycht of wyne and blycht?
Fra company my ſwet ſone draw þe ſwycht,
To þi chalmer to beck þi nape is beſt.
Litil of langage be þan bot tak þe reſt.
Qui se ebrium verbis excusat suam ebrietatem a parte accusat, &c.
Quhat ſum euer man excuſeis rekleſneſ
Of worde and verk with ſchyr drunkynneſ,
He accuſeis hym ſelffe and his foly,
As wnwyſmane þat temperance gayis by.
Male sedet in Juuine vinum cognoscere.
It cordis il in ȝouthhede of a childe
Off tendyr age, or ȝit in madyne mylde,
Diuersiteis of wynis for to knaw,
And þar gudneſ, for þat wyl viceis draw.
Fuge medicum ebrium.
In to þe handys put nocht þi hape and hele,
Sone, of þat leche with drunkynneſ cane dele.
Caue tibi a medico volenti in te experiri qualiter alios de simili morbo curabit. &c.
Caniculos valde paruos dimitte clericis et reginis.
Litile doggis and meſſanys with þar bellis
To clerkis and qweynis cordis and to non ellys.
Canes pro custodiâ vtiles sunt.
Bot wakyr doggis ar profitabyl to fede
To kepe þi hale one nycht gef þu has nede.
Canes ad venandum plus constant quam conferunt.

Bot hwndis gret to fed to hwnte on felde
Ar coſtlyar þan þa wyl mak ganȝelde.

Habentem filios dispensatorum bonorum tuorum non instituas, &c.

Haf þow ſonnis, for conſel I conclude,
Thow mak þam nocht diſponeris of þi gude,
[Fol. 9a.] Perauentowr throw ſlewcht and negligence
Or wanfortowne or wnganand expence
Thow waxis pur, þane fortone wil þe wyt,
And haf na dantetht of þi ſone na delite,
Bot ſay quhat profettis þis reid of lif to lere
For murmur man diſpone þi gud and ger.

Sed tu dicas si aduersetur fortuna, quid prodest viuendi doctrina. Audi quid de hoc viderim. Stultos obnitentes contingenciam & se excusantes sub fortuna, eorum infortunium aliis imputantes, vidi facultatibus cito labi, &c.

Sone, foly menne quhilk ar inoportwne,
Quhen þa wax pure, throw þar ſlewcht wil ſay ſone
Quhat kynde of ſtat may fortowne be agane,
Bot þis doctryne to kepe and þu þe pane
Þi ſpirit ſal and beſyneß accuſe
Fortowne and þow wil nocht þi gud abwß.

Rare enim diligenciam cum infortunio sociabis, sed rarius a pigricia infortunium sociabis.

For ſeldyne, ſone, beſy diligence
Folowis with wanfortonys violence:
Bot ſeldinar wanfourtowne þu deſſewyr
Sale fra ſwerneß, quhilk de na wirk had leuer.

Expectat piger sibi subueniri a deo qui vigilare precepit in mundo, &c.

For ſchyr ſwerneß to vyrke he wyl ſone tyre
And cryis one god quhen he lyis in þe myre
Hyme for to helpe, bot helpe hyme ſelff no wyle
Bot quhil god cum and tak hym upe lys ſtile,
Quham god of mycht bade wald and virke & leffe
In wytneß of adame and of eue.

Tu ergo vigila et leuitatem expendendi cum grauitate lucrandi compensa, &c.

[Fol. 9b.] Tharfor, o mane and wrechyte creatowr
Maide in þis warlde dolowr to endour,
Be wyſ6 and were and walkyr for to wyne
Thi liffys fude but det and dedly ſyne,
Expendande ay þi wynnyng and rycheſ6
Be ewyne compenſ6 to þe ſwet of þi face
And forſum nocht þi weilefar viciuſly
Syn wyt fortowne and thow þi ſelffe gilty.

Appropinquat senectus: consulo quod deo pocius quam tuo filio te committas, &c.

Qwhen febyle elde has tane þe throw his dat,
And þi ſpretis vax dul and blat,
Errer to god þi ſaul þi ſelff commit
Nay to þi ſone þow ded to do for it.

Disponis legata: consulo quod primo seruitoribus quam sacerdotibus solui mandes, &c.

Gef thow dyſponis and leffys legaſy
In fyrſt thow pay þi ſeruandis, conſel I,
For haly wyrt ſayis þat ſeruandis ſee
Wnpayit wengeance cryis to þe hewyne ono hee.

Diligentibus personam tuam non committas animam tuam, &c.

Commyt þu nocht þi ſawle in to þer handis
Þat luffys the to bryng it owt of bandis.

Committe animam tuam diligentibus animam suam.

Bot in þar handys þi ſawle thow ſal comende
Þat luffys þar ſaule, for ſic mene may it mende.

Dispone de rebus tuis ante morbum. Sepe enim quis efficitur infirmitatis seruus & seruus testari non potest. liber ergo testeris antequam seruus efficiaris.

In freche memor befor Infirmyte
Thow ſulde diſpone and lefe legaſye
For quhen ſekneſ6 abowte þi hart is plet,
Thy mynde þi ſawle to god þan ſulde be ſet.
[Fol. 10a.] Ande paynnys gret with ſchowrys ſcharpe amange
Cauſeis þi wyt to wauer and ga wrange.

De filiis autem audi, &c.

This nobyl clerke now wyl he ſpek a ſpace
Of ȝonge childyr quhilk ar left fadyrleſß.

Mortuo patre querunt diuisionem filii.

And fyrſte, he ſays, þe fadyr beande dede,
Oftſyſß þe ſone flittys to fremyt ſted.

Si nobiles sunt melior est eorum per mundum dispersio quam hereditatis diuisio.

And ſyne he ſayś gef *þer* progenitouris
War nobyl men, gentyl and of valouriß,
Haffande liflate and land *in* herytag*is*,
Bett*er* is ſtalynge of þar barnag*is*
In to þe warlde to gowerne be *þer* grace
Na to dewyde þar herytag*is* dowtlaß.

Si vero sunt laboratores faciunt quid volunt.

And gef *þer* fad*er*is war ſ*er*uand*is* or hwſband*is*,
Lat þam ga ſeike ſic laboris *in* þe land*is*,
Batht tel and ſaw and dyk and delff þe erde,
Or vſe ſum craft as geffyne it to þam verde.

Si mercatores tucior est diuisio eis quam communicacio ne vnius infortunium aliis imputetur.

And gef þar faderys be marchande men of my*cht*
And tile ilk barne dewydis his rycheſß rycht,
Be hiis powr ilkane a porcione
Bett*er* is of þam diuiſione
And of þar guddys batht be ſe ande lande
Þane may nane ſic vnhap til o*þ*eris hande.

Mater vero tua senex forte remaritari querit, stulte agit, sed vt peccata sua deploret,

Thar moderis þan deſyris mariage
Quhilk is wanwyt and foly *in þar* age.

[Fol. 10b.] *Vtinam ipsa senex maritum accipiat iuniorem qui non ipsam sed que sua sunt querit quibus habitis & deuastatis bibet cum ea calicem doloris quem optauit ad quem eam perducunt merita sue dampnabilis senectus. Amen.*

But mare þar moderis in elde wyl mary þane
To ſpende þar gudys bryng*is* hame a ſwet ȝong mane,

Quhilk mary þane bot for þar gud ande ger,
Qwhen þat is gane, þar is bot leſtande wer.
For euer day þane wyl þa fecht and flyt:
Sic ful women þar wantoneſs may wyt,
þat can nocht leffe in lykyne þam alane:
Be this vertew na ſampylle may be tane.

Those who marry for money only live in strife when it is gone.

Et sic { *Explicit tractus bernardi de cura rei famuliaris, &c.* } *est finis.*

II.

ANCIENT SCOTTISH PROPHECY, No. 1.

[Pol. 25a.] When the Cock of the North bids his birds fly,

QWhen the koke in the northe halows his neſt,
And buſk*is* his birdys and bunnys to flee,
Þan ſhall fortune his frende þe ȝatt*is* vpeaſte,
And Rychte ſhall haue his Free entre;
Then þe mone ſhall Ryſe in the northweſt
IN A clowde als blak as the bill of A crawe:

the Lion shall be loose, and a Dragon shall help him.

Þen ſhall the lyonne be louſſe, þe baldeſt & beſt
Þat eu*er* was in brattane ſen i*n* Arthuris dayes.
A dredfull dragoune ſhall dreſſe hime fro his den
To helpe the lyonne wyth all his myghte:
A bull and A baſtarde ſperys to ſpend
Shall abyde wyghe þe bere and Rekyn his Ryght.

A Leopard shall rise in the South.

A libert engendret of a native kynde
Wyght the ſterne of bedleme ſall Ryſe in þe ſouth;
The mole & þe marmadyne movyde in mynde,
Cryſt þat Is our creatour has curſede be mouth.
The Egyll and þe antelope ſall baldly abyde,
And Sadilles horſe, and a bore wygh bernyſe ſo bry*cht*.

At Sandyfurde shall a battle be, fulfilling Thomas's prophecy,

At Sandyfurde, for-ſuthe, in þe ſouth ſyde,
A pruude prunce in þe preſe lordly ſall lythe,
Wycht balde berneſe in buſhment þe batell ſall mete:
Þar ſall profecy proffe þat thomas of tellys;
Mony A comly knyghte ſall be caſt und*er* fute,

and many a maiden and wife shall mourn.

Þat ſall make maydene to wepe þat in bour duellis:
Þen ſall dulefull deſtany drive to þe nyghte;
Mony wyff and maydene in mornynge ſall be bro*cht*.

Þar ſall mete on morne wyghte mone lyghte;
Be-tuix Setone and þe See ſorow ſall be wrought.
Be þar þe lyonne ſall be hurte, bot nocht perichede be,
He ſall brayde to þe beſt þat hime þe wound wrought,
And mony ſterne in þat ſtoure ſhall fale for þat fre,
And þe proudeſte in þat preſe wycht ball has it bought.
Þe fox and þe fowmerte in alſ ſall be tane,
And to þe lyonne be lede, þe law tyll abyde.
Bothe þe puppede and þe pye ſall ſuffre þe ſame,
And all þe frend*is* off þe fox ſall fall fra þere pryde.
Then ſall tro vntrew tremy'll that day
For drede of the dede m*a*n when þai her hime ſpelk,
And þe comoynis of kynt ſall kaſt hime key,
The buſment of brykhyll *per*-wyth ſall breke.
When Wenoum and wad*is* ar waſtyd & away lede,
And eu*e*rylk ſeede in his ſeſoune kyndly ſett,
And ilk Ryght has his Rewyll, and falſhede fled,
Wo ſall haue plente of peſe when law has no lett,
All grace and gudenes ſall grow ws amonge,
And eu*e*rylk freytt ſall haue ſoyſoun*e* be land & be See.
The ſpouſe of cryſt wytht Jocounde Sange
Thank we gode þar-of in trinite.
Then þe ſonn & þe mone ſall ſhine full brycht,
Þat mony lo*n*ge day full dirke has beyn*e*,
And kep þar courſe both day and nycht
Wyth moo myrthis þen men*e* may meyn*e*.
Þen the lyonne wytht the lyoniſſes eft*e*r þat ſall Reigne;
Þus bretlingtone buk*is* and ba*n*ſtre tellis,
Merlyne and mony moo þat men*e* of may men*e*,
And þe expoſitor*is* Wigythtoun*e* & thomas wytht-all tell.
Sone at þe Saxonis ſall cheſ þame a lorde,
And full sone bryng hyme at vnd*e*r.
A ded m*a*n ſall make A corde
He þat Is dede ande beryde in ſyght,
Sall Ryſe ayan*e*, and lyffe in lande,

Betwixt Seton and the sea shall be the fight: [Fol. 25b.] the Lion shall be hurt, and attack the beast that wounded him.

He shall judge the Fox and Fulmart, the Puppede, Pie, and the friends of the Fox.

The untrue shall tremble;

and when Venom is banished, and right rules, we shall have peace and plenty.

The sun and moon shall no longer be dark.

The Lion and Lionesses shall reign, as Bannister, Merlin, Wigythtoun and Thomas say.

[Fol. 26a.]

The dead shall rise and live

to comfort a Knight

In comforte of A yhong knyght
64 Þat fortoune has ſchoſe to be hir huſbande.
The whelle ſall turne to hime full Ryght

whom Fortune chooses. He shall fight in Syria,

Þat fortune has choſſin to be hir fer;
IN Surry he ſall ſhew A ſyght,
68 And in babylone bringe mony on one ber;
Fyſtyne dayis Iornay fro Ieruſoleme

and win the Holy Cross.

Þe haly croſſe wyne ſall hee:
Þe ſame bore ſall bere Þe beme
72 And yhit ſall it ſayle in the fyrſt Þat Þe frek thinkis.
Whenne Þe kokke cane craw, kepe well his came,

The Fox and Fulmart are both false.

For Þe fox and Þe foulmert Þai ar botht falſ.
Qwhene Þe Rawne and the Ruke has Rowned to geder,
76 Þen the kyng in his kytht ſall acorde ſame:
Þen ſall Þai be boulde, and bow ſoneſter:

The Bull shall bellow.

Then Þe bull in bollingtime ſall make A gret bere;
It Is bot wynde Þat he vawes, for he is bot away.

War shall rise;

80 Þen ſall vakne vp A were, and mekyll waa eſter
When Þe bernys of Þe Rawme Ruggis & Revys:
Þen Þe lell men of lowthyane lepis on Þar horſ,

the poor shall be spoiled, and the Abbeys on Tweed.

And Þe pure pepill ſalbe ſpoyled full nere.
84 Bot the merſ ſall murne mony day eſter,
And Þe abbays trewly Þat ſtandis on twede.
And all lell men ſall lyff Þame on Þar lyffis awnter,

[Fol. 26b.]

Þai ſall Ruee and byrne, and mekyll Reveryſe make.
88 Þan dar no pur man ſay whoſe man he is,
Þan ſall Þat lande be lawleſ, for luf is Þar nane;

Falsehood shall rule five years.

Þan ſall falſſet haue ſuto fully V. yhere,
And treuth trewly ſalbe tynt and few traſt oþir,
92 Bot for to gette of his gudes he myght thole hime gone.

A peace shall be tried, but shall not last,

Þen Þai ſall call A counſell for peſe of Þat kyth,
To mak luf among lordis bot Þat ſall nocht leſt,
Þar ſalbe Baronys and bachelres Þat wyll nocht obey;
96 Rar wyll nocht kepe Þar crye nor come to Þar call.

and punishment shall soon come.

Þen ſall men be merkyt for Þar myſdede,
Þat ſall turne ſame to teyne wyght-in ſchort tume eſter:

Fra xiij be paſſede and þen twiſe thre,
þe tripe is þan faſtly at ane oynde:
þe Gayt buke þat mayde þe greyfe is þen ner gone,
IN A watter he ſall abyde, and he ſall fey worth;
In his fayre foreſt ſall ane ern bygge,
And mony on ſall tyne þir lyff in the mene tyme:
þai ſall founde to þe felde, and þen ferſly fyght, — A battle shall be fought on a broad moor.
Apone A brode mure þar ſall A batell be,
Be-ſyde a ſtob croſe of ſtane þat ſtandis on A mure:
It ſall be coueret wyght corſis all of a kynth,
That þe craw ſall nocht ken whar þe croff ſtandis.
þe wouff ſalbe wachmane and kep mony wayis, — The Wolf shall be true to the Lion,
And ſall be lell to þe lyonne & loue bot hime allone.
Haly kyrke ſall be coueritt and be beſt in þat kynth,
Wyth ledys þat lewis nocht on cryſt; þot þat ſall nocht leſt.
Fra bambrwgh to þe baſſe on the brayde See, — and from Bamborough [Fol. 27a.]
And fra farnelande to the fyrth ſalbe a fayr fygh
O barges and ballungerys, and mony brod ſayle:
And the lybberte with the flurdowlyſs ſall fayr þer apon. — shall the Leopard with the Fleur-de-lys sail.
þar ſall A huntter in hycht come fra the Southe
Wyght mony Reehis on Raw Rewleyd full Ryght, — A hunter from the South shall walk over the Forth, and win a fight in Fife,
And he ſall fayr on his fute our the watter of forth.
þan in fyfe he ſall fycht, and the fyld wyne;
And the chiftanis ſall dye on þe twin halffis:
Qwhen þe man and þe mone is moſt in his mycht,
þen ſall dunbertone turne vp þat is doune,
And þe mounte of Arane, bath at þat tume.
þe lede wych lukyne haue þat lede ſall he loſs,
And mony on full doughty ſall dye for þat dede; — and many a doughty man shall die.
And mony lede of þe North ſall þar lyffis loſſe,
And mony merchauntis ſall murne for A mane ache
þat ſall turne þam to teyn wyth-in ſchort time efter;
& þat Ilka wynttyr A ferly ſall fall, — That winter shall many lords perish, when Tarburt crags fall into the sea.
Mony of þe lordis of þat land þar lyffis ſall loff
For couatyſe and treſoune þat time in the lande,
Qwhen the craggis of tarbart tumleſs in þe Se,

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At the next Some*r* efte*r* ſorow for eue*r*.

Bede and Bannister say so. Merlin, alas, has been shut up in a Cornwall crag.

136 For bed*is* buke haue I ſeyn, & banyſters als;
And me*r*welus merlyne is waſtede away
Wyght A wykede womane,—woo mȳcht ſho bee!—
Scho has cloſede him in A cragge of cornwales coſte.

III.

FRAGMENT OF AN ALLITERATIVE POEM CONTAINING THOMAS A-BEKET'S PROPHECIES.

. . . . . .

THomas takes the Iuell,—and Ihesus thank*is*,— [Fol. 27*b*.] Beket takes his mother's jewel [? the Book of Prophecy];
þat comyne was to hume fro his Ientyll mod*er*.

Als bekat bad at his meſſe, now has a boy ſtone
þe brydylle of his blonke hede, agayne he buſke ſhulde. and as a boy has stolen his bridle, orders another to be bought.
þai turnyt to Thomas, and hume þis tale taulde.
"Love barnes," q*uod* beket, "go by me ane o*þer*;
For the falſſede ſall fayr, Saſell ſall fall to the erth,
And ſalbe̊ al to-Rokked wyth Rude wed*er*ys Ruth to þe groundo;
Forthy wende we on o*þ*ir ways, and hime no more wroth;
For all þar wroke ſall ende wyght þam ſelwne."

Thus he wind*es* on his way, (wyſſe hume our lorde!)
Twelff days Iurnay, as the buke tellys; He journeys twelve days,
At the laſt he land*es* in ane no*þer* lande, *þer* avyoune ſtand*is*. lands where Avyoune is,
Thomas knelyde downe on his kne, and keſſed the grunde, and tells Lord Waryn's son
And gat vp A glowe full of that grunde wyth glayde hart*is*,
And ſayde to þerles ſone of wary*n*, "it is worth all, and mekyll ȝelde,"
"Be my ſaule," he ſayde, "þat war a Selly, þat ar Riall and Rewme,"
"Yis," ſayȝ thomas, els war a Selly, [. . . . . [1]] that the Pope of Rome shall sit there.
For her Sall þe pope of Rome ſett, and his See halde.

[1] The defective alliteration here shows that half a line is omitted.

Þis caytiwe auoyoune, þat na man now kepis,
Heder ſall kyng and clerk cayr for helpe;
And full fayne be to feche fude for þar Saulys;
The place shall be taken for a town, and wonders shall happen. Þe vernycle of Rome ſall full anerly be wyde.
Þis ſall be tane for A towne, and nocht be tentyde,
And þen ſall ferlis feell fall on þe warlde.
He þat is Rewler of reſone ſall neuer Reke of it,
Bot lat Rewmes and Ryche lordes Ruſche to geþer;
All for faute of A fader ſall feell folk dye."

[Fol. 28a.] Beket goes on to Poitou, sups at a burgess's house with Waryn and Wake, Thomas paſſis furthe, ande A paſſe haldis,
Tyll he come to payters throw perlyhous wais.
He buſkis tyll A burges houſe, quhar hime beſt thocht,
And ſet tyll hime tyll his Super wyth vj. lordis childer;
He hayd no power in his purs to pay for lyk clerkis,
Bot wyth þe waryn and þe wake hamwerde he wendis;
For þai fand hime at the courte, þai kend hime better;
A porer prelet thane thomas was paſſede neuer of Englonde.

and asks the burgess "who owns a work there, set out for a tower, Thomas aſkede þe huſbande wytht full hende wordis;
"And ſer, and þi wyll war, wete wald I fayne,
Qwha is mayſtr of yhon werk þat is tyll A tour merkyt;
Me think it is harme, be hewine, that it no helpe has;
For war it byggod up," quod beket, "your towne war the better,

which the town wants on the west." For ony way that mycht happine, on yon weſt halfe."
"Sir clerk," sayis the cleyn burges, "be cryſt I ſall the tell:

"King Charles ordered the tower, but the workmen found a letter on a stone, saying, Kyng charleſ our cheiffe cheſyde him ſelwen,
He walde haue tried vp A toure, gyff ony tuyll Raſe;
Þen was þer Suilk A Selly ſewne in þe ſame time,
Þai fand A fayr letter on A ſtone faſt,
Þat it wonderrede all the werkmen þat þe werk wroght;
It ſayd, 'maſterles men, yhe this tour make;

'A Boar from Britain shall root up your tower and town.' A Bayre ſall come out of Berttane wytht ſo brode tuſkis,
He ſall trauyll up yhour towre, and your towne þer efter,
And dycht his den in þe derreſt place þat euer aucht kynge charl[es.]'

This foulkes had ferly þeroffe, and the [freke][1] fechede;
He herd it full Rathly, and Rewyde ſone efter.
He keſt the ſtone in þe watter, & bad it waa worghe;
And ſayde, 'Maſouns, be ſant mary, no mor ſall yhe make.
Bot what wy þat it wynnis, ger werk yt hime ſellwyn.'
For-thy it is grathly grathede, and þe ground þus lewyde;
And we hynge in A hop, for drede of the bayre."

So they sent for the Wise Man,

and he bade them stop their work. They did; and we dread the Boar." [Fol. 28b.]

And þon knelys thomas downe, & call tyll our lady;
"Der lady, latte me witt, (and thy wille were,)
Qwheþer of berttaine þat is bꝛꝺide, ſall þis ber Ryſe."
The bleſſyt lady bounnede hyme to, and bleſſed hime for euer;
"Beket," ſcho ſayde, "be balde, þi buke it tell the beſt;
It is the gretter of my morow gyft, throw grace of my ſone;
Þis bere in his barnhede ſall byde mony noyes."

Beket asks our lady whether the Boar shall come from Britain.

She says yes.

And þen thomas ſembliſe ſone ſeyue ſkore maſons;
And ſeche fre ſtane out of A fer erthe.
"I ſall bygge it," quod beket, "agayne the bere Ryse;
If he hynttis ony harme as he hyſſder wendis,
At he may Reſt þerin, wyth his Rethe tuſkis.
Þat man ſall be makleſs, for mercy hime folows."

He gets 140 masons, and free-stone, as the Boar may want the towers to rest in, and finishes it.

And þus is thomas toure mayde, þe mare is his myrthte;
Of his maſons was mony wytht, he thame qwhittis.
He fayris in A fayre felde, and his folke hime folowys;
And walkis be A wodeſyde, and wonderly he ſpekis:
"Maſons, for Sant mary lufe, helpe at your mythttis,
That here were A fayre croſſe founded on this grunde;
And downe in yhon depe dale dythtis ane oþer;
And on yhone banke, whare yhone vynes growis, makis þe thride.
Fore the kynge of france wyſte qwhat wonder ſulde be wrothte;
He walde þat A watter, or a well, hayd wecht it away.
At þis croſſe þat is cleyn, is croune ſalle he loſſe;

Then he bids his masons build three crosses;

at the first of which the King of

[1] A word is here lost.

France shall lose his crown;

And all fraunce vn to Sexty wynter efter.
Þat ſo wonderfull wyes, and ſoe fewe þat þer is,
Þat all the warlde ſwlde wyte be the wyll of our lorde.

at the second, bishops and prelates shall die;

At yhon ſecunde croſs þat I of ſay ſchall,
Byſchopis, Arſbiſchopis, abbottis, and priouris,
And preloettis of haly kyrke, ſall þar lyffis loſs.

[Fol. 29a.] at the third cross the crown shall fall to the ground.

At yhone thride croſſe, þen thripis all my ſhillis,
Þe ſonne ſall forſake þe ſadre; and þat is a Selly;
And the croune be kelede to þe erthe wytht a knyghte;
A batell of berdles barnes bring ſall it oure."

Lord Waryn's son jeers at Beket for his prophecy.

Þone lawghis þe erlys ſonne of Waryne, & Iwis ſweris,
"Was neuer wye of þis warlde þat durſt wakin ſlike bourdis,
Her to Feght, no to ſeche the fayr honour of Fraunce.
Qwha durſt buſk to Bolane, wytht ony brycht helmis?
Or care on to calaſe, wytht ony cleyne cheldis?
Ilk a lorde in the lande hume fore þe cheffe haldis."

Beket rebukes him.

Thomas grewes at the gome, all if he gret were;
"Þow gaffe me lytyll, be our lorde; leys the to ſay.
It is trew, and no truffle, þat þis buk tellys;

The Boar shall tumble up France,

For A tuſke of this bore ſall tumble vp þis lande;
And a body ſall byde in A burghe, þat londyn is hattene,
And nocht bryſt A briſſe of his bare Rygge.
Serttes," ſays thomas, "her is a mor Selly!
He ſays he ſall to ſee, wytht A sadde pepill;

root among walls, eat lords' bodies.

And wrotte emong walles, and werke ſcell wonderys;
And paſture hime propirly on proude lordis bodyes.
Þar ſalbe no hatell, þat at hume huntis,
Þat wythtoutyne hurte ſalle chape.
He ſall lewe of his layke, ſo lell ſal be his hert;
Bot he ſall clayme his comonys throw out all fraunce.
All cretoye ſall haue care, when he furth caryes;

work wonders by the Seine,

And be the watter of ſayne ſall Sellyes be ſeyne.
Wyld wyis of wales ſall wyrk ſcell wonderys;

burn Abbeville, and slay its men.

And gomes of gourlande ſall get vp þar baneris,
And ſtyff knychtis ſtrek doune þar ſtremys.
Abfyle for his boſt ſall balfully be brunt;

And ledys loſe þar lyff*is* þat to þat toune lang*is*.
And in A foreſt I fynde ſall feell knyght*is* de ;
Ande the beſt of beein ſal by, when þe bayr buſk*es*, [Fol. 29b.]
Fra his tuſk*is* begynnes to tuyll, his tene ſalbe þe leſſe ;
He ſall grynne quhar he gaſe, & grace ſall him folowe ;
Ande þe fays put to þe flycht, þat þe floure berys,
And do hime draw to Sant denyſe, for drede of þe bare.
This ber ſalbe buſkede in A banke ſyde,
Ande nocht ſter A bresse for all þare ſtern werd*is*.
Ande þen may Mount Joys murne, ande o*þer* moo ceteſes ; For this Boar may Mountjoy mourn ;
Perty *properly* put downe fot *euer*. Caen and Calais,
Cane ande calyſe kepe þi turne, for þan þi care Ryſes ! Hogge and Valois too ;
Hogge ſall full carfully be cast to the grunde ; no house
Valoys, wythtoutyne fale, ſall fall to the erth. shall be left
In quhyte ſande the ledene ſal be, 'no houſ lewyde.' standing.
þe bare ſall buſk to calyſe, wyth his brode bryſſes,
Ande dere Inglande dyght þe, ande kepe well þi briſſes !
A noyntede kynge ſall cõme fro the North, A king from the North
Ande noy hyme Ryght Ryght . . . . . [1] shall invade the Boar's
Ande Ryde in the bares Royalme, þogff he no Ry*cht* have. realm, but he shall
Bot he ſalbe hynte wyth a handfull ; his herme ſalbe þe more, be caught and held
And claughte on A clerke laide, þat Cutbert is [called], prisoner.
And ſalbe lede to lond, þogh lothe thinke
þat Renk to Reſt'hime þar Rycht mony yher*is* ;
þat neu*er* was of this warlde ſall wete qwhare he worthede.
Bot as A ſlom*er*ande ſlepe war ſlongyn in his Erys, The Boar
Un-tyll his gryſly tuſk*is* be ſo grete growene, shall rest till his tusks are
þat all the duk*is* wnd*er* dryghtene ſall drede hime allone. grown ;
He ſalbe waknede wyth A burghe that Berowyck hatte ; shall be stirred up by Berwick ;
And wand*er* in A wint*er* tyme wyth full wale knyght*is*.
þis kene wythtoutyne counter ſall agayne care,
And ſyne be *com*forth wyth A crowne, as *cri*ſt*is* wyll Is.
He ſall griſe tyll hime his grym griſſes, grathly hy*m* ſelwene,
Ande ſtable his ſtiffe Roailme wyth ſterne knyght*is*, [Fol. 30a.]

[1] Here seems to be some omission.

assemble his knights, set sail,
Ande nyghe tyll A nawy, his enmyse to noye;
Ilka sarſyne may haue ſyte quhen he to ſchipe gangis.

and fight a battle at Boulogne.
At bolane ſall byd hume A battell fulle hugge;
Ande fyftyne hundreghe helmes per ſalbe hewene.
A byrde wytht two bekis bring ſall full mony;
Fyfty thowſande of fere pepyll ſall folow his tayll,
To meke mary, ande a ber þat mekyll mercy folowys,
Fro the bryde ande the bere be buſked in A felde;
Syne ſall come mony Sope, or els war ferly.

Thank God
Benedicite!" ſayde beket, ande bleſſyt hime thr[i]ſſe,
"That euer ſall A bare (as þis buk tellys),

a Boar can skip so.
Skippe ſo ſleiſtly, and he A ſwyne lyk,
Qwhile lyonis, vnicorns, and liberdis Regnis!
Þan may ceteis haue cete, as the buk ſays,
For the bere in lande haue laykede hime A ſtounde.
Þai ſall bane, that hime bydes, þat euer he was borne;

Yes, the Boar shall take Paris,
For he to paryche paſſe, wytht his Rout nobyll,
He ſall tuche his tuſkes tyll A ſtone, þat mekyll ſtrenth folow[ys],
And þai ſall caſt hime the keys our the clene yhattis;

and rule it,
He ſall Ryde throuch the Rych towne, Rewylle it hym ſelvine;
And brode bukis on breſtis agaynis hume ſall þai brynge.
It no wonder, Iwis, and ilka wye wyſte
Qwhat ſall worth of his werkis, wythtin few yheris.
For hime behowes Semble, forſuth, þat lange has beyne ſund[er],
Þe crounie, ande the thre nalles, & A ſpere Rycht.
For all the blyſſe of þat burghte, byde wyll he nocht,

and then attack the Bird with two beaks, [Fol. 30b.]
Bot efter þe byrde wytht tw[o] bekis he wyll buſk.
Fray this bayre wytht his bryſſes be buſkede in a feylde,
Þar beys na byerde wytht twa bekis, nor beſt þat hede berys,
So hardy to lyght on þat lande, þar the ber Reſtis.

who will not stand against him.
Þis byrde thar no;t treſt on no tre, & he be anes turnede,
No perk hime on no proper perk wytht no proude pales,

For the Ryche bare wyth his tuſk*es* wyll Rywe þame *in* ſond*er*,
Ande he ſall [fight] ferſly xiiij. days in diu*er*ſe places,
All gyffe he be wery, Iwis, and his wyes all.
Then ſhall he caſt vp his croune to the bleſſyt mary,
Ande beſek hyr of helpe, helle of all ſuccure:
He ſall be ware in the weſt whare A wye comes,
A lefe knyght & A lene, wyth two long ſyd*is*;
He ſalbe hardy, ande hathell, and her of hime ſelwyne;
Lacede iij. liberttis, ande all of golde lyke,
Wyth A labell full lele, laide ewene our;
A Rede ſchelde wyth A quhyt lyoune ſall cu*m* fra the felde.
Melane, mak yow no myrth, for murne may yow ſwyth;
And lumberdy lely ſall lene tyll hume ſoun.
Þen ſall þis berde in his bek bringe thre crouns,
Ande bynde þame to this bare, beſt of alle othire;
Þane þis bare ſall buſk tyll A brade watt*er*,
And on to sant Nycholaſ bowne hume fulle Soune ewine;
& Redy his ſchippis, he that the ſoth tellys,
Wyth his pawel̃ounis that is p*roper*, and his prowude folk*is*,
To wende our the wane watt*er*, (& wyſſe hume our Lorde!)
And ſall fayr to Famagoſte, for-lyes to ſeke,
And ſaill furth be cipres, as the buk tellis,
Ande Rynne up at Ryche Jaffe, (Joys to þame all!)
To convert the cateffes þat no;tt one Cryſtis lewys.
He is my contre-man, my *com*forth is the mor,
For he ſall lewe his trouth on cryſtis owyne grawde."

Þen þerle ſone off w[a]ryn to thomas wendis,
"Þar ſall I feght fenely, be my fad*er* ſaule."
"Þow ſwerys wond*er* Swyſtly, & Swyppe may it eu*er*;
Þat time of the ;ere, ande A tyde forþer,
May þow be laid full law, and all thi leue Armes;
So þat no wy of this warlde ſall were þame on ſhuld*er*."
"Þat war a wond*er*," ſays the wak Rycht.
"Lytyll land*is* lekely," ſays thomas, "ſalbe levyde.

A knight shall come from the west.

Milan, Lombardy, and the three crowns shall the Roar win, and then sail

to Famagoste and Cyprus;

land at Jaffa,

and reach Christ's grave (!)

Lord Waryn's son [Fol. 31*a*.] says he will fight there.

Beket says the land shall lose its lords,

Als leffe as þow þame think*is*, ... [1]
þow ſalbe laide full lâw, and þow na lorde hade."
þe gentyll ſays, "be Sant mary! þat war gret m*ur*nyng,
þat ſuilk lord*is* of land*is* ſwld ſo law be layde;
And no coſine vnd*er* cryſt þar caſtels to welde."
Then ſays thomas, "In fathte, ferly is it none;
þi land may far be famales, in ſo Fer ȝer*is*;
and be ruled by females; or a peſtilence ſhall come and desolate the land.
Or þar may a peſtellaunce p*roper* fall in all land*is*,
þat may ger ſexty coſins p*art* wytht-in vij. wek*is*,
And may mak mony Sorowles lykes, & joyles brydyles;
And mak halykyrke to-trowlede, for tenyng of maryage;
And plewes to lygge wpon ley, þe larke lorde wax;
And cateff*is* vnkyndly ſall welde mekyll gud*is*;
þai ſall forgette cryſte and his cleyne moder
Beket foretells the woes and wonders that shall befall,
Qwhen thar Is no wye þat þis warld weld*is*.
þen ſall come A Snyll Snappyng to Swithe in þ*er* hornes;
Hung*er* and hate warldles, I hythe þe for ſuche,
A wodences to walk our þe land*is*, and þame wa wyrke,
Bernes bundyn on to bured*is* and bray d*is* full ȝarne,
Tyll þai have knawyng of cryſt and his bleſſed mod*er*.
till the people know Christ;
He ſall paſſe his courſ, and þat ſalbe well kennede,
Ande do haly kyrke to heylde, I ſay the for ſuthe,
[Fol. 31b.]
To wend out our the wan watt*er*ys, as þar none ware;
It Sall Ryne Rede in the eſt, and Rewth it is the mor.
And þen ſalbe wanttynge of wode, and wanyng of Irne;
and wherever the Boar goes, Sir Edmund of Abingdon says it grows late.
Suilk wond*er*ys ſalbe wroucht whar the ber wend*is*."
Edmound of abyndoun, þat Baroune all bleſſede,
Says, "my lorde, lelyli lythe me A ſtounde:
The Sonne walk*es* weſt, and the day wend*is*;
þow tellys þame tales, þat trowys thame full lytyll."
Ane angell bowed doune to beket in a blew wede,
An angel in blue bids Beket bind up his Book of Propheeies.
And ſayde, "binde vp thy buk, my lady the bydd*is*."
And þen he hewed vp his hand*is*, als he as he mycht,
And lowes our lorde and his der moder

[1] The alliteration shows that half a line is omitted.

Off the talle that ſcho hume tould in the meene tyme.
Þen the buk was borne vp to þe blyſſe off our lorde;
And beket to burgone buſkes hume full Evine.

It is taken up to heaven, and Beket goes to Burgone.

Explicit.

IV.

ANCIENT SCOTTISH PROPHECY, No. 2.

[Pol. 32b.] When the English priests have the Pope's power, strife shall arise.

QWhen Rome Is removyde in to Inglande,
Ande the preſt haffys the poppys power in hande,
Betuix iij. and ſex (who ſo wylle vnd*er*ſtande),
Mekyll baret ande bale ſhall fall in brut*is* lande.
When pryde is moſt in p*ri*ce, ande wyt is in covatyſe,
Lychory is Ryffe, and theff*is* has haldin þar lyff,
Holy cherche is awleſſe, and Juſticis ar lawleſſe,
Bothte knycht*is* and knawys cledo in on clethinge.
Be the yheris of cryſt comyn and gone,

In ninety-nine years Fully nynty ande nyne, nocht one wone,
þen ſhall ſorrow be ſettande vnſell,

Fortune shall turn the wheel, and loyalty reign. þan ſhall dame fortowne turne hir whell,
Scho ſall turne vp þat ar was doune,
And þan ſall leawte ber the crowne.
Betweyne þe cheyff of the ſom*er* & the ſad wint*er*,
For þe heycht of þe heyte happyne ſall wer,
And ev*er*yche lorde ſhall auſt*er*nly werk;
þen ſhall Nazareth noy welle A while,

The Lily shall hide his folk, And þe lilly ſo lele wytht lovelyche flour*is*
For harmes of the harde heyte ſall hillyne his led*is*;

and the Flowers in the Firth shall follow him. Syne ſpeyde hime at ſped, and ſpawne *in* þe wynt*er*;
All þe flowr*is* in the fyrth ſall folow hime one;
Tat caldwers ſall call on carioun the noyus,
And þan ſall worthe vp wallys, and wrethe o þ*ir* land*is*;
And erth on tyll albany, if þai may wyne,
Herme wnto Alienys, aneu*er* þai ſall wakyne.

þe bruttis blude ſall thame waykne & bryttne wyth brandis
of ſtell;
þar ſall no baſtarde blode abyde *in* þat lande.
þen Albanattus þe kene, kynde kyng offe erthe, [Fol. 33b.]
Vnto þe libert ſhall leng, leve yhe non oþir.
The lyone, leder of beſtis . . . . . .
Shall lowte to þe libert and long hume wytht, By Humber shall the Leopard destroy the Lion's rebellious stepsons,
And ſhall ſtere hume A ſtryff be ſtremis of humber.
þe ſtepſonys of þe lyonne ſteryt vp at ones,
þe leoperde ſall þame ſtryke doune, and ſtroy þame for euer;
He ſall þame kenly kerſſe, as cryſt has hume bydyne;
And þus he ſall þame doune dryff ewyne to þe ende,
For þai luf nocht þe lylly, nor þe libert lelle.
And þai halde to þe harde, happyn as it may,
Ay to þe tayle of ſomyr tyne hir lappis,
Wytht þat ſall A libert be louſe when þai leſt weyne.
Ane Egle of þe eſt, ande ane aventruſe byrde, with the help of an Eagle of the East.
Shall fande flowrys to fange in þat fyrſte ſeſoun;
Sterte to þe ſtepſonys, ſtryke þame doune togeþer,
To bynde bandis vnbrokyne þat ſalbe furthe broucht.
He ſall hime [gather] garlandis of þe gay flowrys,
At in þat ſeſoune ſpredis ſo fayre,
And all ſall fawlo þe foulke þat þe freke ſtrykis;
A ſely northyrune flaw ſall fadyne for euer,
Herafter on oþir ſyde ſorow ſall Ryſe; Afterwards, sorrow shall rise:
þe barge of bariona bowne to the ſenkyne; laymen shall want spiritual offices.
Secularis ſal ſet þame in ſpiritual clothis,
And occupy þar offices, ennoyntyd as þai war;
þar tonſurys tak wytht turnamentis Inowe,
And trow tytylle of trouth þat þe ſtrenth haldis;
þat ſalbe tene for to tell the tende of þar ſorow,
þat ſall ourdryff the date doune to þe boke.
þis moſt betyde in þe time, throw yhe for ſuthe, This shall come to pass in one thousand three hundred and eighty- R.,
Qwhen A, B, C, may ſet hume to wryte.
Anon efter M^l^ evene to Rewlle,
Tre CCC in A fute ſemblyt togeþer,

[Fol. 34a.]

Ande ſyne eft*er* ane l, as þe lyne' aſk*is*,
Tris X ande ane R ent*er*ly folowande;
64 þis Is þe dolorouſe date, under yhe þe gloſe,
as Merlin says. Whereoff whyll m*er*lyne melys in his bok*is*.

Buſk ye wyell, Berwyk! be blyth of *þis* word*is*
Þat Sant bede fande in his buk of þe byg bergh,
Berwick! Be glad of these words that Bede found; thou shalt be true to thy king, the Lion, for ever.
68 þe trew towne vpon twede, wytht towrys fayre!
Þow ſall Releve to þi keng þat is þe kynde Eyr.
Ande o*þir* burghys abowte, wytht þar brade wall,
Sall wytht þe lyoune beleff, ande longe for eu*er*.

V.

SIX WISE MASTERS' SPEECH OF TRIBULATION.

HEre begynyth A ſhorte ext*ra*cte, and tellyth how þar [Fol. 34b.]
ware ſex maſt*er*ys aſemblede, ande eche one aſkede
o*þer* quhat thing þai ſholde ſpek of gode, and all þei war
acordet to ſpek of t*ri*bulacoun.

The fyrſte maſt*er* ſeyde, þat if ony thing hade bene mor I. There is nothing
bett*er* to ony m*an* lewynge in þis werlde þan t*ri*bulacoun, better; so God gave it
god wald haue gewyne it to his ſon*e*. But he ſey wyell þat to Christ.
þar was no bett*er*, ande þarfor he gawe it hum, and mayde
hume to ſoffer moſte *in* þis wrechede worlde þan eu*er* dyde
ony m*an*, or eu*er*more ſhall.

The ſecunde maſt*er* ſeyde, þat if *þar* wer ony m*an* þat II. It is better than
mycht be wyth-out ſpote of ſine, as god was, and my3t levyn thirty years
bodcly þirty yheris wyth-out mete, ande alſo were dewote meatless-
ness, and
in preyinge þat he my3t ſpeke wyth angele in þe erth, as than talking with angels.
dyde mary magdalene, 3it my3t he not deſ*er*ve in þat lyffe ſo
gret meyde as A m*an* deſ*er*vith in ſuffring of A lytyll tribu-
lacoun.

The threde maſt*er* ſeyde, þat if the mod*er* of gode & III. Better than Mary's and All
all the halowys of hewyn preyd for a m*an*, þei ſhould not get Saints'
ſo gret meyde as he ſhould hymeſelfe be meknes and ſuffryng prayers.
of tribulacoun.

The fourth meſter ſeyd, "We werſchipe þe croſſe, for our IV. We should worship the cross for it.
lorde Ih*esus* cryſt heng þer upon bodyly, bot I ſay we ſhoulde
raþr, and be more Rycht ande Reſon, have in mynde þe
t*ri*bulacoun þat he ſuffreyde ther-vpon for our gylt and
treſpaſe."

The fyfte meſt*er* ſeyd, "I had lever, and I my3t be of V. It is better than

all worldly goods,

[Fol. 35a.]

for it quenches sin, and discloses God's secrets.

VI. God is with those who bear it meekly;

it joins a man's soul to God. But we bear it badly for our little love to Christ.

ſtrenght and power, to ſuffer þe leſt peyn and *tri*bulacoun þat he ſuffrede here in erth, wyth meknes in herte, þan þe meede or reward of all worldly godes; for Sant pet*er* ſeyth, 'None is worthy to have *tri*bulacoun bot þo þat deſyre it wyth clene harte and wythoutyn errore;' for tribulacoun quenchith ſynne, and it lernyth A man to know þe *pri*vetois [of] god, ande tribulacoun makyth a man to know hime ſelff and his eyn cryſtyn, and it multyplieth vertuys in a man, ande pergyth and clengyth hyme as fyre dothe goulde."

The ſext meſt*er* ſeyd, "Qwhat man þat mekly in harte ſofrythe tribulacoun, gode Is wyth hime, and beryth it hewy charge of tribulacoun. And tribulacoun byeth ageyn tyme þat is loſte, ande houldyth a man in þe way of rychtfulnes: and of all yhift*es* þat gode yevith to man, tribulacoun is beſt & þe moſte worthy yhifte: alſo it is treſour to þe wich no man may make comp*ar*iſon: and *tri*bulacoun Ioyneth a manis ſoule to god: but quhat is þe cause we ſuffyr it þan wyth ſo ewyll wyll? Thus it Is anſwerde ande ſeyd, for thre thing*es*: The fyrſt thing, for we have letyll luſſe to our lord Ih*es*us cryſt. The ſecunde is, for [we] þenk lytyll of þe gret meyde and p*ro*fyte þat comyth þ*er*of: The threde, for we think lytyll or not of þe bett*er* peynes & grete paſſyon þat our lord Ih*es*us cryſt ſuffrede fore ws in þe Redemyng of oure ſynnes, and for to brynge vs tyll his blys þat neu*er* ſhalle haue ende. A-m-e-n.

NOTES.

A.

Page 1, l. 3. *for law of god in document*, i.e. for teaching God's law. 11. *miserabilly*, this word is apparently written in mistake for *mesurabilly*. The adjective occurs in 53 and 116 with the more usual orthography.

P. 2, l. 22. *variance*, perhaps miswritten for *variante*, i.e. variable, as the word must be an adjective. 23 *is nocht to leff behynde*, apparently the construction is, It is not (a thing) to be left behind, i.e. neglected cf. infra. 191, where, to nowmer=to be numbered. 33. þ° should be *it*. The sense is: As the fire through redhot brands wastes itself, so the spendthrift is desolate. 36. The sense is, Examine thoroughly the purpose of thy servants to have it plain, so that thou mayest perceive if they be against thee, who have governance of thy goods in their hands.

P. 3, l. 58. *þat lefys by temporance*, i.e. that neglect temperance. The meaning of the whole is: To spend money on such men, with the idea (*proponande*) that thy goods should reestablish such foolish men in worship, let be, i.e. don't attempt it.

P. 4, l. 72. It certainly leaves them not till death sever them. 87. And therefore beware in thine expense ever to judge fairly between the purse and the appetite.

P. 5, l. 97. Therefore choose liberality (as a mean between gluttony and avarice), and leave them both; for liberality can spend at the right time, and without harm. 105. *þat he may wyne*, i.e. that which he may win. 107. *to oþir*, i.e. for others. 111. *Se be na way*, Take care that by no means.

P. 6, l. 122. For he (thy foe) is not always vanquished with the sword, but oft he is overcome by love, charitable deeds, and lowliness. 125. *Ber þe ewynli*, behave thyself without fickleness. 135. *of case*, perchance. 140. His truce is merely taken till his opportunity comes.

P. 7, l. 145. Nor is there leech who by any science can abate the annoyance of her that is a man's mate. 149. *and mare sobyr, &c.*, and make thee more calm to put up with such wickedness. 155. Which (i.e. sin) comes to them by kind and nature from Eve their foremother. 157. The sense seems to be: Thou shalt sooner stop the troublesomeness of froward women then when they chide and grumble by laughing (*for to lacht*) than to beat them with staves while they lie by thee awake. 162. *lef hir mys*, leave off from her wrong doing.

P. 8, l. 181. *Bot erare, &c.*, But sooner, my son, force thyself with all thy might, etc. 188. *Na in hym says*, Than in him (who) says. In the succeeding part of the sentence I fail to see the construction, and think there is an error. The sense is: I am to be relied on to treat my property as though it were my friend's as much as mine. 191. There are many friends as far as words go.

P. 9, l. 198. But give one pleasant word in return for another. 217. He shall have a wife whose name shall be poverty.

P. 10, l. 225. *Pryseis*, i.e. they prize. The lines mean: They esteem the laughter as a precious gift made to them, for it encourages them. 237. But get rid of that servant, as (thou wouldst of) enemies who wish thee no good. 240. *Thow felis*, i.e. thou feelest, perceivest; here used parenthetically: Those which are in their language (thou perceivest) flattering. 245. For whether thou work unrighteously or well, etc. 248. *with his mysdeide*, at his misdeed.

P. 11, l. 254. And wots well, before he goes, that he will not get you what you ask for. 264. *þi cowatynge exspire*, put an end to thy longing. 268. *bydyne of sellyn*, awaiting a sale.

P. 12, l. 280. They will take offence at you if you apply to them. 286. *Til hym geffis*, to him (who) gives. 292. When you are in the company of mighty men. 300. I am not at all clear about the meaning of this and the two following lines. *Thow* should apparently be *Throw*, i.e. through.

P. 13, l. 307. And sometimes he is an ape to make mows like a fool, but when he tumbles into a pool he is like a sow. 309. Dost

thou perceive thyself lightheaded from wine and over-exhilarated? 311. *beek þi nape*, bask thy nap, i.e. take a short sleep.

P. 14, l. 340. *and þu þe pane*, if thou takest pains. 345. But less frequently wilt thou separate misfortune from idleness, which had rather die than work. 350. But lies still till God comes and lifts him up.

P. 15, l. 360. And then blame fortune while thou thyself art guilty. 364. *þow ded*, i.e. when thou art dead; these words are used absolutely. The sentence means: Commit thy soul to God while alive thyself, rather than when thou art dead leave thy son to do it (by providing masses for its deliverance from purgatory), cf. infra, 370. 368. *one hee*, on high. 370. *Bandis*, here, the pains of purgatory.

P. 16, l. 382. Many times the son removes to a strange place. 386. *Stalynge*, making common, and here used for sending children into the world to earn their living, and guide themselves by their grace.

P. 17, l. 406. Such foolish women may blame their own wantonness, that cannot live in enjoyment by themselves. *þam alane* is here a case absolute.

B.

P. 18, l. 20. *lordly sall lythe*, I can make no better sense of these words than "he shall soothe or assuage (the press) in a lordly manner.

P. 19, l. 29. *Be þar*, i.e. (close) by that place. 33. *In als sall be tane*, als = halse, so that the meaning is, "shall be caught in a tight grip or embrace." 37. *Tro*. In some copies of the prophecy this is written *Troy*. 59. *A corde*, i.e. A-corde, accord, agreement.

C.

P. 23, l. 7. *For the falssede sall fayr, etc.* The falsehood shall run its course, etc. 16. And said to Earl Waryn's son: It is all good and a great recompense.

P. 24, l. 45. *gyff ony tuyll rase*, in case any trouble arose.

P. 25, l. 57. *Bot what wy, etc.* But whatever man wins it, let him cause it to be wrought himself. 69. *Agayne the bere Ryse*. To be in readiness when the Boar shall rise. 81. *Fore the kynge, etc.*, for (if) the king of France knew, etc.

P. 26, l. 90. *þen thrivis all my shillis*, then all my wisdom asserts: *Shillis* in this sense does not occur in the Glossaries; but a word in illustration occurs in Mr. Small's Metrical Homilies, p. 159:—

> "For bathe thir foules haues crowding
> Insted of sang, and stille murning,
> And bitakenes that sinful man
> That *schiltwismes* and insyt can,
> Suld af this fules bisenes take,
> To murne for his sin and sake."

100. Perhaps this means, "Thomas looks with horror at the man, mighty although he was." 101. *leys the to say*, leif is (me) to say to thee, i.e. I am glad to tell you.

P. 28, l. 169. They who await him shall ban the day that he was born.

P. 29, l. 188. *all gyffe*, all if, i.e. although, cf. supra. 100. 190. *helle of all succure*, hiding place (and therefore, storehouse) of all succour. 214. *Swyppe may it ever*, there is ever a chance of sudden change.

GLOSSARY.

N.B.—The letters A. B. C. D. and E. are used to distinguish the five separate pieces in the order in which they are printed.

Acordet, agreed, E. 4.
Alienys, aliens, D. 26.
Alkyne, of every kind, A. 20.
Als, also, B. 136.
And, an, if, A. 128; C. 38, et sæpe.
Anerly, solitary, C. 23.
Arch, purse. Lat. arca, A. 272.
Argewis, argues, A. 249.
Arthe, hearth, A. 92.
At (relative), that, D. 47.
Aucht, owned, C. 52.
Austernly, harshly, D. 17.
Aventruse, adventurous, D. 42.
Avyoune, Auoyoune, } Avignon (?), C. 13, 20.
Awale, value, A. 116.
Awnter, adventure, peril, B. 86.
Awtenyk, misprint for *awtentyk*, authentic, A. 1.

Ball, bale, B. 32.
Ballungerys, a kind of ships, B. 116.
Bane, to ban, to curse, C. 169.
Banstre, Banister, B. 54.
Baret, fighting, contention, D. 4.
Bariona, Bar-Jona, St. Peter. "The barge of Barjona" is "the vessel of the Papacy," D. 51.
Barnage, childishness, A. 50.
Barnagis, children, A. 386.
Barnhede, childhood, C. 66.
Bayre, boar, C. 50, 59.
Be, by, A. 111. *Et sæpe.*
Beande, being, A. 381.
Bedleme, Bethlehem, B. 14.
Beek, bask, A. 311.
Beme, trumpet (?), B. 71.
Ber, bier, B. 68.
Berdles, beardless, C. 93.
Bere, noise, B. 78.
Bernese, Bernys, } barons, B. 21, 81.
Bernyse, trappings, B. 18.
Best, beast, B. 30.
Better, bitter, E. 49.
Betwenß, between, A. 85.
Beyne, been, B. 50.
Beys, is, C. 182.
Blat, blate, dull, blunted,
Blonk, a horse, perhaps originally white. F. blanc., C. 4.
Blycht, overjoyous, A. 309.
Bourdis, scoff, C. 95.
Braide, broad, C. 62.
Brattane, Britain, B. 8.
Brayde, to attack, assault, B. 30.
Brisse, Bresse, } bristle, C. 105, 128.

Bunnys, prepares, B. 2.
Bushment, } ambush, B. 21, 40.
Busment, }
But, without, A. 26, et passim.
By, buy, C. 6.
Bydyne, biding, expectation, A. 268.
Byg, } build, A. 257, 263; B.
Bygge, } 103.
Biggyne, building, A. 264, 267.
Byggod, built, C. 41.

Came, comb, B. 73.
Cayr, to search, seek, C. 21.
Ceteses, cities (?), C. 129.
Chape, escape, C. 111.
Chauner, to fret, grumble, A. 159.
Cheldis, shields. C. 98.
Cheſs, choose, B. 57.
Claughte, seizure, arrest, C. 141.
Clengyth, cleanseth, E. 36.
Cleyn, ingenuous, C. 43.
Compenſs, computation, measure, A. 358.
Consaffe, } conceive, perceive, A.
Consaife, } 37, 150.
Conserffe, conserve, preserve, A. 169.
Contene, regulate, A. 10.
Cordis, are suitable, A. 324.
Cosine, kinsman, C. 224.

Dale, dealing, A. 277.
Dantetht, delicacy, A. 334.
De, die, A, 346.
Dedit, possessed, A. 71.
Derrest, noblest, C. 52.
Dirke, dark, B. 50.
Disponeris, disposers, A. 330.
Dreſs, address, apply thyself, A. 291.
Dryghtene, lord, C. 147.
Dunbertone, Dumbarton, B. 124.
Dycht, prepare, C. 52.
Dyk, dig, A. 391.

Elderys, forefathers, A. 95.
Enterly, entirely, D. 63.
Enwcht, enough, A. 83.
Erare, }
Erar, } sooner, A. 181, 186, 363.
Errer, }
Ern, an eagle, B. 103.
Erth, to egg on, to incite, D. 25.
Eva, Eve, A. 156.
Ewynli, evenly, A. 125.
Eyn for evyn, equal, fellow, E. 35.

Fa, foe, A. 136, 167.
Falt, want, failure, A. 65.
Famel, family, A. 67, 82.
Familier, suitable for a family, A. 234.
Fande, proceed, go, D. 43.
Fane, fain, A. 270.
Fayis, } foes, A. 121; C. 125.
Fays, }
Fecht, fight, A. 405.
Feell, many, C. 25, 28.
Felis, discernest, A. 240.
Fenely, fainly, with gladness, C. 213.
Fenȝeing, feigning, A. 204.
Fenȝit, feigned, A. 195.
Fere, appearance, show, demeanour, A. 195.
Ferlis, wonders, C. 25.
Festyn, feasting, A. 52.
Flech, flattering, A. 240.
Flettys, removes, A. 382.
Flurdowlyſs, fleur de lis, B. 117.
Flyt, quarrel, A. 404.
Foly, foolish, A. 26, 28.
Formodyr, fore-mother, A. 156.
Forsum, } to spend prematurely,
Forswme, } A. 108, 359.
Foulmert, } a weasel, B. 33, 74.
Fowmerte, }
Founde, to go, B. 105.
Fre, fray, B. 31.
Frek, a strong man, B. 72.
Fremyt, foreign, distant, A. 382.
Freytt, freight, B. 46.

Ful, foolish, A. 406.
Fyld, field, B. 121.

Ganȝelde, profit, return for outlay, A. 328.
Gawe, gave, E. 8.
Gayis by, oversteps, A. 316.
Gayt-buke, goat-buck, B. 101.
Gef, if, A. 37.
Geff, if, A. 94.
Geffe, give, A. 83.
Ger, to cause, C. 57.
Ger, gear, possessions, A. 403.
Glowe, glove, C. 15.
Gomes, men, C. 117. A.S. guma, homo.
Grathede, prepared,
Grathly, readily, C. 152.
Grei, perhaps an error for *gret*, i.e., *great*, A. 194.
Grest, perhaps for, *greatest*, A. 288.
Grews, looks with horror, C. 100.
Gulosite, gluttony, A. 70.

Haffande, having, A. 211.
Haffe, have, A. 5.
Haffys, has, D. 2.
Haile, the whole, A. 79.
Hale, hall, A. 326.
Halows, leaves, hollow, empties, B. 1.
Halowys, saints, E. 19.
Hape, hope, A. 321.
Hate, hat, A. 282.
Hatel, i.q. hathell, a nobleman, C. 110, 192.
Hayd, had, C. 82.
He, Hee, high, A. 42, 49, 267, 273.
Hele, health, A. 321.
Hende, kind, courteous, C. 37.
Hewed, heaved, lifted, C. 252.
Hewine, heaven, C. 40.
Hewy, heavy, A. 179.
Heycht, a promise, D. 16.
Heyte, heat, D. 20.
Hillyne, hide, D. 20.
Hude, hood, A. 282.
Hugge, huge, C. 156.
Hume, him, C. 5, et passim.
Hwndis, hounds, A. 327.
Hvnge, hang, C. 59.
Hynttis, receives, C. 70.
Hythe, promise, C. 236.

Icntyll, gentle, C. 2.
Infekyt, infected, A. 70.
Inwy, envy, A. 127.
Irne, iron, C. 244.
Iuell, jewel, C. 1.

Joculary, the company of joculators, A. 216.
Ioculatouris, Joculatoris, idle triflers, A. 213, 219.

Kelede, thrown, i.q. caled, see *Halliwell.* C. 92.
Kene, bold, C. 150.
Kennys, teaches, A. 258.
Koke, cock, B. 1.
Kynt, Kent, B. 39.
Kytht, the character proper to any person, B. 76.

Labell, a tassell. *Huloet.* C. 195.
Lach, laugh, A. 223.
Lacht, laugh, A. 159.
Laffe, the rest, remainder, A. 294.
Laiffe, the rest, A. 6.
Largness, liberality, a mean between extravagance and avarice, A. 97.
Laykede, sported, C. 168.
Leawte, loyalty, D. 14.
Lede, people, B. 128.
Ledene; legend, inscription, C. 134.
Ledys, plural of lede. A.S. leod: a man, a person, B. 113; C. 120.
Leff, leave, A. 23.
Lefys by, disregard, A. 58.
Lell, loyal, B. 82, 86.
Leng, to belong, D. 30.

Lest, to last, B. 94.
Lestande, lasting, A. 404.
Leuer, rather, A. 346.
Lewis, believes, B. 113.
Lewyde, left, C. 58.
Lewynge, lwing, E. 6.
Lewys (plural), believe, C. 209.
Ley, untilled ground, C, 231.
Leys, a contraction for *leif is*, dear is, C. 101.
Libert, leopard, B. 13.
Liflate, livelihood, A. 385.
Loffys, praises, A. 244.
Louſſe, Louse, } loose, B. 7; D. 41.
Love (*adj.*), dear, C. 6.
Lowes, praises, C. 253.
Lowte, to make obeisance, D. 32.
Lowynge, praise, A. 194.
Lukyne, protected (?), B. 126.
Lybberte, a leopard, B. 117.
Lykes, funerals, C. 229.
Lys, lies, A. 350.

Madyne, maiden, A. 318.
Make, mate, partner, A. 145.
Makleſs, matchless, A. 194.
Makleſs, mateless, without companion, A. 150.
Mane, man, A. 228.
Marmadyne, mermaid, B. 14.
Mater, matter, A. 206.
Melys, speaks, D. 65.
Merſs, the eastern part of the Scottish border, B. 84.
Messanys, small pet dogs, A. 323.
Meyde, meed, E. 16, 20.
Meyne, Mene, } conceive, have in mind, B. 52, 55.
Miserabilly, measurably, in proportion to his means, A. 11.
Mistely, vaguely, A. 206.
Mistyr, necessity, A. 275, 279.
Mowis, grimaces, A. 307.
Mure, moor, B. 106, 107.
Myſs, wrongdoing, A. 162.
Mythtt, might, C. 77.

Na, than, A. 184, 188, et sæpe.
Na, nor, A. 202.
Nam, name, A. 255.
Nape, a short time, A. 307, 311.
Not, naught, E. 49.

On, one, D. 8.
One, on, as one hee, on high, A. 368.
Our, above, A. 294.
Ourese, oversee, A. 43.
Ourseynge, A. 46.
Oynde, end, B. 100.

Paſſe, pace, journey, C. 29.
Pawelȝounis, pavilions, C. 204.
Persaweis, perceivest, A. 309.
Pese, peace, B. 44.
Perk (n. and v.), perch, C. 185.
Plet, entwined, A. 375.
Plewes, ploughs, C. 231.
Poppys, pope's, D. 2.
Proffe, prove, B. 22.
Proponande, proposing, A. 59.
Pule, pool, A. 308.
Puppede, puppet, B. 35.
Pur, poor, A. 114, 118.
Purete, Purte, } poverty, A. 100, 217.

Quhik, quhilk, which, A. 215.
Quhillumys, sometimes, at times, A. 219.
Quhy, why, A. 102.
Qweynis, queens, A. 324.
Qwhittis, requites, pays, C. 74.

Rar, B. 96.
Rawne, Raven, B. 75.
Rechis, raches, dogs that hunt by scent, B. 119.
Renk, warrior, hero, C. 143.
Rethe, fierce, C. 71.
Rown, to whisper, B. 75.
Ruee, *for* reue, rive, tear, plunder, B. 87.
Rug (In the phrase *to rug and*

rive), to plunder, to ravage, B. 81.
Ruke, Rook, B. 75.
Ruſ, to extol, to boast of, A. 184.

Sade, firmly set, A. 222.
Sadilles, saddleless, B. 18.
Saffage, outrageous, A. 300.
Sale, shalt, A. 346.
Salusyng, salutation, greeting, A. 19.
Sary, sorry, grievous, A. 76.
Safell, ? C. 7.
Sayande, saying, A. 17.
Schir, Schyr, } Sir, A. 252, 305, 314.
Schoſe, chosen, B. 66.
Schowris, pangs of anguish, A. 377.
Secularis, secular persons, apparently here laymen, not secular priests, D. 52.
Secke, seek, A. 390.
Seldyne, seldom, A. 343.
Seldinar, more seldom, A. 345.
Selc, happiness, A. 246.
Selly, happiness, C. 17, 18.
Sellyn, selling, A. 268.
Semblise, assembles, C. 67.
Senkyne, sinking, D. 51.
Ser, several, many, numerous, A. 147.
Sertane, certain, A. 61.
Servandys, servants, A. 35.
Seseit, deposited, A. 290.
Settande, setting, waning, disappearing, D. 11.
Sey, saw, E. 7.
Slaar, slayer, A. 114, 229.
Sle, sly, A. 242.
Sleistly, nimbly, C. 165. Perhaps a clerical error for *sleifly*.
Slewcht, sloth, A. 338.
Slomerande, slumbering, C. 145.
Slongyn, coming lazily over (?), C. 145.
Snyll, keen, sharp, C. 235.
Sofrythe, suffereth, E. 38.
Sope, a crowd, multitude, C. 162.
Spelk, speak, B. 38.
Spensys, expenses, A. 53.
Sper, enquire after, seek, A. 164.
Stable, establish, C. 153.
Stalynge, dispersion (?), A. 386.
Sterne, stars, B. 14, 31.
Steryt, stirred, D. 34.
Stob, a stump, but here apparently used in the sense of *stumpy*, as an adjective, B. 107.
Stone, stolen, C. 3.
Swernes, laziness, A. 346, 347.
Swlde, should, C. 86.
Swycht, clear away from anything, A. 310.
Swyppe, to undergo sudden change, C. 214.

Takyne, token, A. 130.
Tane, taken, A. 255, et sæpe.
Tende, the tithe, the tenth part, D. 56.
Teyne, teen, sorrow, B. 98.
Theffis, thieves, D. 6.
Thole, tolerate, A. 236.
Thyne, thin, weak, A. 153.
Trast (v.), to trust, A. 197.
Trewis, truce, A. 140.
Tro, troth, faith, B. 37.
Truffle, deceit, C. 102.
Tume, time, B. 98.
Tumleſ, tumbles, B. 134.
Tuyll, trouble, tumult, C. 45; also as a verb, to trouble, C. 123.
Tyl, to, A. 36, et sæpe.
Tyne, to lose, B. 104.
Tynt, overthrown, lost, B. 91.
Tytylle, title, D. 55.
Þa, they, A. 37, 65.
Þan, then, A. 158.
Þat, that which, A. 105.
Þir, those, A. 190.
Þoch, though, although, A. 20.
Þogff, though, C. 139.

Vaike, weak, A. 13.
Varldly, worldly, A. 4.
Vawes, for *vousteș*, he boasts, B. 79.
Vele, well, A. 245.
Verde, has been, A. 392.
Vesy, to visit, A. 216.
Vnkyndly, not connected by kinship, C. 232.
Vnsell (*adj.*), unhappy, D. 11.
Vofule, woeful, A. 73.

Waa, wo, C. 55.
Wachmane, watchman, B. 110.
Wacht, awake, A. 160.
Wadis, ? B. 41.
Wakin, waken, arouse, stir up, C. 95.
Wakyr, watchful, A. 168.
Wald, to be busy, A. 351.
Wale, value, A. 278.
Wale, excellent, C. 149.
Walkyr, wakyr, watchful, A. 355.
Wanfourtowne, misfortune, A. 345.
Wanwyt, senselessness, A. 400.
Wecht, washed, C. 82.
Wederys, weather's, C. 8.
Welany, villainy, A. 207.
Wencuste, vanquished, A. 122.
Wer, war, A. 404.
Wer, ware, cautious, A. 89.
Wesy, visit, A. 212.
Wetale, victual, A. 110.
Wete, to know, learn, C. 38.
Wnganand, unthrifty, A. 332.
Wodenes, madness, C. 237.
Worghe, in the phrase Waa worghe wo worth, C. 55.
Wouff, wolf, B. 110.
Wroke, spite, C. 10.
Wrothte, wrought, C. 81.
Wrotte, to root, C. 108.
Ws, us, B. 45, et sæpe.
Wy, Wye, } man, C. 57, 85, 95.
Wyell, well, E. 7.
Wygh, Wyghe, Wyghte, Wycht, Wytht, } with, B. 12, 18, 29, 32 47, et passim.
Wyne, winning, income, A. 180.
Wysse, to guide, C. 11.
Wyt, blame, A. 360.

Yheris, years, D. 9.
Yhifte, gift, E. 43.

ȝattis, gates, B. 3.
ȝeit, yet, A. 232.

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